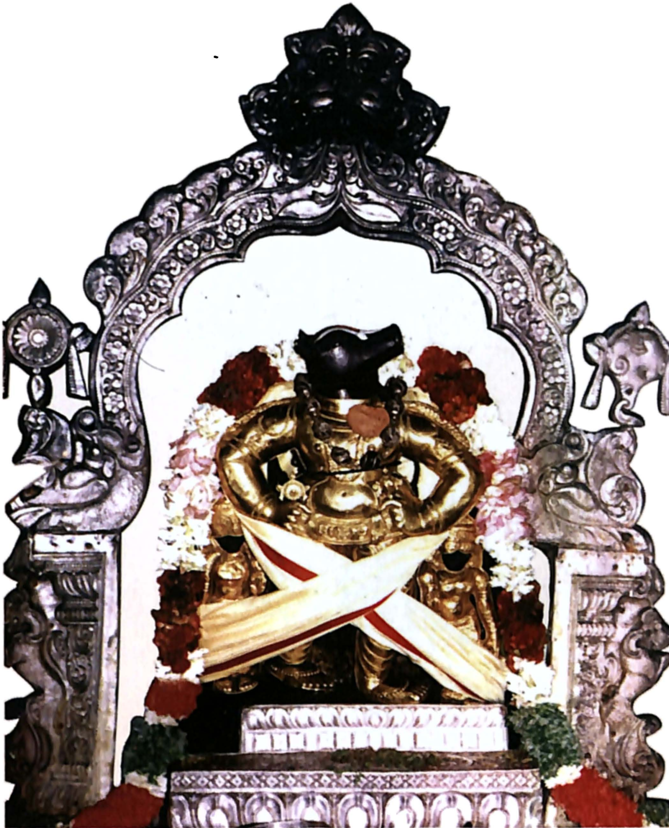
Śrīman Madhva Siddhānta Onnāhinī Sabhā Publication No. 285

भगवान् भूवराहः

श्रीमुष्ण-दण्डतीर्थमहिमा च

Bhagavān Bhūvaraha

with Mahimās of Śrīmuṣṇa & Daṇḍatīrtha





Śrīman Madhva Siddhānta Onnāhinī Sabhā

TIRUCHANUR - 517 503 (Near Tirupati, A.P.)

2013



Śrī Śrī 1008 Śrī Madhvanātha Tīrtha Śrīpādaṅgaḷavaru, Śrīraṅgam

श्रीवेङ्कटार्यवरपुत्रसुपुत्ररत्नं
श्रीरङ्गदेशवरभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीमध्वनाथमुनिरत्नवरं श्रयेऽहम् ॥

Revered parents of the humble Author
Śrī T. S. Rāghavendran, M.A.B.L., Advocate



Tāmraparṇī Śrī D. V. SUBBĀCHĀR, B.A., F.C.A.
Chartered Accountant, Coimbatore

He had a glorious life of 85 years. He set an example as to how an householder should live. He was the most successful Chartered Accountant in his profession and is well known for his hard work, honesty, integrity and respected by one and all. He was the Auditor for the first Finance Minister of India. He was an accredited scholar of Vedānta.

Śmty. Kāveri W/o D. V. SUBBĀCHĀR

She set an example for tolerance and Pati-sevā. She performed several vratas in spite of her physical handicaps. She was a magnetic personality of love and affection to children, grand children, And relatives.

|| श्री ||

|| श्री लक्ष्मीवेङ्कटेशो विजयते ||

|| श्री हयवदन मध्वेश पाहि ||

भगवान् भूवराहः

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Bhagavān Bhūvaraha

with Mahimās of Śrīmuṣṇa & Daṇḍatīrtha

By

Tāmraparṇī Subbāchār Rāghavendran, M.A, B.L.

(T. S. Rāghavendran, Advocate, Coimbatore)

Śrīman Madhva Siddhānta Onnāhinī Sabhā

TIRUCHANUR - 517 503

(Near Tirupati, A.P.)

2013

Bhagavān Bhūvaraha
with Mahimās of Śrīmuṣṇa & Daṇḍatīrtha

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Publisher's Note

We are extremely happy and as a matter of fact there is no limit for our joy and we are ever grateful to Lord Śrī Veṅkaṭeśwara and Goddess Padmāvati, since we are able to place before the devoted readers our 285th Publication by name **Bhagavān Bhūvaraha with Mahimās of Śrīmuṣṇa & Daṇḍatīrtha**

Our Joint Secretary, Śrī T. S. Rāghavendran, M.A., B.L., Advocate has written this book taking large pains and has devoted almost his life for the propagation of the philosophy of Śrī Madhvāchārya to all the devotees of the world.

We are totally amazed and we consider this as a **wonder in the world when one single author has written so many books on Vedānta which can reach even ordinary people with limited knowledge of Sanskrit and śāstras.**

Further Limca Book of World Records - 2013 - The Coco Cola Company USA having office at Enkay Towers, Udyog Vihar V, Gurgaon, Hariyana - 122 016 was happy to publish the name of the Author with his photo under Literature Section page 120 acknowledging the record of 205 books written by the author.

We quote here an observation from great Mahāmahopādhyāya *Prof. K. T. Pāṇḍurangi* of Bangalore has written while wondering and appreciating and congratulating Śrī T. S. Rāghavendran as below :

> **"I am in the academic field for the last 60 years. I have not come across any scholars who has made such a big contribution, either quantitatively or qualitatively".**

> **"Śrī mad Bhāgavata is Simha i.e. Lion and Śrī T.S.R.'s works are Māṇavaka, the boy. I congratulate him for his achievement".**

Prof. D. Prahlādāchārya of Bangalore states :

"I have no word to express my admiration for the yeoman service being rendered by your kindself to Śrī Madhva Siddhānta, single handedly.

My only prayer to the Lord is to give you more health and strength so that you can continue to contribute such splendid work on Śrī Madhva Siddhānta for a long time".

Prof. T. S. Rama Rao of Chennai states :

"I find that your book are evidence of your ripe and and intensive scholorship in Madhva Granthas. I am amazed that a very busy lawyer like you could write so extensively and so well on Mādhva granthas. I pray Śrī Hari-Vāyugaḷu to bestow on you with a long and healthy life so that you may serve the Mādhva public with such learned publication in years to come".

Śrī V. Vijendra Rao of Chennai states :

"The entire Mādhva fraternity is profounded your eminence and scholarship. May your good work continue is my prayer to Lord Śrī Hari.

I am very happy that in your unsatiable thurst to pen Śrī mad Āchārya's works and Hari-Bhakti you have chosen this and each book is a master peace work".

"Śrī Madhva Ashṭottaram is a crowning jewel. The reasons for Advaitins not accepting Pañcharātra have been very strongly brought out by you. I was very much impressed by this.

Such a highly erudition filled work Adhikaraṇas etc. have been made so lucid and simple, to be understood by a common man, by translating in English, shows really your greatness".

Śrī Bālāji Rao, Chartered Accountant, Mumbai states :

"We are indeed very fortunate to have your Association and be blessed with the books written by you.

Each book is like a marvel and undoubtedly a valuable treasure for all seekers of knowledge. The style in which these books have been written is excellent and even complex topics have been covered in such way that appeals to the layman as well as learned paṇḍits.

Besides the reader derives merit (puṇya) of reading entire sadāgamas irrespective of which book is being read.

Please continue to bless us and guide us so that we are able to appreciate the glories of our Śrī mad Āchārya's granthas".

Reply by Mr. Tackleberry to Mr. Jaswant in South Africa :
(www.madhva-online-com-madhvabooks)

Originally posted by Tackleberry :

"I am also a Dvaitin and Madhvāchārya who is none other than Śrī Vāyu woke me up from my deep sleep slumber and enlightened me about the glories of Śrī man Nārāyaṇa through an author by the name of T. S. Rāghavendran who has translated all the Sanskrit ślokas into English.

Please read the book titled "Authentic Elucidation of Gītā" by Śrī T. S. Rāghavendran. It is published by Śrī Madhva Siddhānta Onnāhini Sabhā, Tiruchānūr - 517503 (Near Tirupati).

Hope I have given of some help to you."

Professor G. V. Nadagouda, M.A., Hubli states :

"Your indefatiguable energy, your unimpeded enthusiasm and scriptural animation are indeed invigourating - your devotional fervour and philosophic acumem are really

inspiring. Your spate of looks on scriptures, in your busy professional schedule, covering the entire range of śāstras, deserves attention of the Pandits and the religious folk.

You are ambi-dexterous : soked in Sanskrit classics and Sanskrit parlance, you can weild the English language, as well, with confidence. The successful execution of the phillanthropic works you have undertaken so far, reveal your religious rigour.

I pray the Almighty to bestow on you a long lease of life, robust health and enough prosperity to terminate all your tasks on hand, and the envisioned ones too, in good time".

Śrī Banaaji Śrīnivāsa Mūrty of Bangalore, a senior and sincere devotee of Śrī Hari-Vāyugalu, observes about Śrī T.S.R. as under :

"You are above many many in – Age

"You are above many many in – Bondage

"You are above many many in – Cleverness
[Propagation of Tatvas]

"You are above many many in – Devotion
[to Śrī Hari-Vāyugalu]

"You are above many many in – Entertainment
[that is, in making right ways of living to please Śrī Hari-Vāyugalu]

"You are above many many in – Fatherly
[to those who seek truth]

"You are above many many in – Generosity
[in teaching not only loukika but also Pāramārthika]

"You are above many many in – Honourable
[doing most God pleasing acts
as honourary servent of Him]

"You are above many many in – Innovation
[of all kinds - both Śrī Vyāsa
and Śrī Dāsa sahityas]

"You are above many many in – Jñānam
[still doing Śravaṇa, Manana, and Swādhyāya to
know more and more about Śrī Hari-Vāyugalu] ....

"You are above many many in – Zeal.

Dr. S. S. Badrinath, (Padmabhūṣaṇa etc.), President & Chairman, Medical Research Foundation, Chennai 600006, states :

"I an delighted to learn of the book release on 5-12-04 at Coimbatore. It is heartening to note that the one being published today is 102nd in the series by you. I am proud of you and thanking you for the yeoman service you are rendering to our religion.

M. B. Pranesh, IAS (Retd)., Former Principal Secretary, Govt. of Tamilnadu states :

"Lakshmi (she is also an I.A.S. Officer Retd.) and I are very happy to receive the books sent by you about the Mahimās of the Cow and Ganges. Thank you very much.

You are doing yeoman service by making so many Sanskrit works accessible to persons who do not know that language but are educated in English. The number of works has already crossed 165.

We wish and pray that goddess Saraswat should keep your pen flowing and make you deliver more and more books to the devout Bhaktas".

"Just as Bhagīratha brought Gaṅgā from heaven and made it possible for all to bathe in the Gaṅgā, you have brought our noble books from the realm of Sanskrit scholars and made them accessible to those of us, who have received University Education in English.

Because of your efforts, some of us have been able to sample the wonderful treasury of Jñāna and Bhakti built up by our Āchāryas in the past.

Scoring a century is a great feat even for good cricketer. Writing a hundred pages is a Herculean task for most of us. You are set to complete a century of books and more, which is like completing a century of centuries. You have indeed received divine blessings, which alone can make such feat possible. My deep regards to your profound scholarship, assiduous industry and profilic expression".

R. B. Kanchi, M.A.,M.Ed., Navanagar, Bagalkote, states :

"Your uncommon innate ability with active aptitude based on resourceful nature is highly appreciated by the renowned persons of philosophical outlook.

The research mentality and rest-less involvement in finding out the unknown contents of scriptures through constant study are the main causes of such valuable and intellectual work.

The book nearing 170 written by you since last two decades or so, are useful for ready reference not only for Mādhvas but also for the general public of philosophical thirst. This real gain is due to special anugraha of your Vidyā-Guru, Pūjya Śrī Subbāchār, स्वरूपोद्धारकगुरवः and your Kulapati Ānandamaya Lord of Tirupati Śrī Veṅkaṭeśwara".

Ravi K. Mahuli, General Manager (Dredger), Mazagon Dock Limited, Mumbai - 400 010 states :

"Your books are really a tresure. I dont want to say any word about it, as my words will not be able to describe the pleasure of reading. In Madhva Vijaya it is said - How does Paramātmā's leg look like - They similar to other leg. Similarly your writing at one place is similar to your writing at other place. Other books - Dwaita Siddhanta books - are a treasure".

We are happy to inform that the books of Śrī T. S. Rāghavendran are included under faculty - Washington - edu (in Google) – Title : Texts whose authors can be dated.

Authors listed chronologically – 15th Century to the present 1085.3.2. T. S. Raghavendran.

"Greatness and Uuniqueness of Śrī Sattatwaratnamala" Dhp 21.1-2 1991, 16-19.

Jagannāth Rāghavendra Rao of Bangalore - 400 068 states :

"I am collecting Śrī Madhva Siddhānta books, *Mūla, Tīkā, Tippaṇis and English translations* from various authors and my personal inclination is

always towards your books for :

a) Simple English.

b) Writting up to the point with direct simple to under-stand meanings, to provide the essence to a English translation reader.

c) Pratipadārtha and anvayārha for most ślokas helps in reaching ślokas well - Hari-Vāyu-Stuti as an example.

d) Additional information apart from the subject of the the book through annexure.

e) Pictures of various Temple Deities - hard to get or you will not come across quite easily.

f) Non-bulky volumes – easy to handle.

I have read few of your books in the past – Vāyu Tattwa, Viṣṇu Sahasra Nāma - Part I, Yukti Mallikā, Saṅgraha Rāmāyaṇa and the above observations are based on those books.

I pray Śrī Hari to provide me the ability to read, understand and practice the recently obtained wealth from your goodself.

C. Sudhīndra, Former member - Central Water Commission, New Delhi; Addl. Secretary to the Govy. of India, Resident of Bangalore - 560 032 states :

"Your devotion to Śrī mad Ācārya is exemplary and your efforts to reach his great works to the common man is indeed very praiseworthy.

Śrī S. K. Narasimhan, *M.A.,B.L.,Advocate, Chennai states :*

"Reams of paper and oceans of ink are not enough to describe the glory of the books of Śrī T.S.R. He goes deep down the ocean of knowledge takes the precious pearls and makes them a beautiful garland, and present it to his readers. **Only those who have done some great puṇya in previous births and only those who have the blessings of Śrī -Hari-Vāyu, can read his books.**

It is a life time achievement of Śrī Rāghavendran in publishing these books one after another in quick succession. **He is a Guru of great excellence. He is a brilliant scholar and exemplary devotee. His devotion to Śrī Madhvācārya and his Dwaita Vedānta Philosophy can better be summed up in his**

words, "Ever in the humble service and ever being the humble student of the unique, great and Dwaita Vedānta Philosophy.

He is like a brilliant Sun who sheds light of knowledge to the sātwic souls. I can use a Tamil saying to describe about him. He is a "**Kānakidaikātha Thangam**". He walks like a colossus in the philosophical world.

The learned author has taken very large and huge considerable pains for writing this book and if a devotee reads carefully this book his bhakti towards **Śrī Hari-Vāyugaḷu will increase to a very large extent and this is the only and proper way to attain Moksha.**

M. Raghottam of Hyderabad-44 states :

"What would be the feeling of the gods who drank nectar from the hands of Mohini Rūpī Paramātmā, I have the same feeling after reading your books. I feel the glorious Naimiṣāraṇyam has been shifted to Coimbatore as the sacred knowledge of God is flowing in all directions from Coimbatore".

Santoṣa Upādhyāya, Bangalore - 76 states :

"Fantastic effort for mere mortals like me to get the gist of Brahmasūtras, Pañcarātra and other Āgamas", all under one roof thanks to scholars like you, is simply a very humbling experience".

Śrī T. S. Rāghavendran, popularly known as T.S.R. who is also my Vidyā-Guru, is a highly devoted humble and sincere scholar. He has been well traditionally and systematically trained by his father and Vidyā-Guru Tāmraparṇi Śrī D. V. Subbāchār, a star in the sky of Dwaita Vedānta, for a number of years. His Guru felt extremely happy at the humble achievements and growth of

his son-śiṣya and blessed and ordered him to workout plans and schemes, so that the works of Śrī mad Āchārya and his followers can be carried to the ordinary devoted public who may not be able to read the original works due to multivarious handicaps. Following the mandate of his father sincerely and in an humble way, Śrī T. S. Rāghavendran, working round the clock, to fulfill the promise made to his father and Vidyā-Guru. This humble Śrī T.S.R. is achieving the results by Śrī Hari-Vāyugalu's grace step by step.

Śrī T.S.R. has to be thanked by one and all through out the world for his very sincere and highly dedicated devoted service to the world of Vedānta and Dwaita religion in particular.

The most noteworthy point is, that, he never aspires anything even in mind in return of worldly gain at all. All that he humbly wishes that the devoted readers should amass virtues and should obtain the grace of Śrī Hari-Vāyugalu and thereby he obtains a share in it, and he feels highly satisfied and feels immensely joyful and thanking Hari-Vāyugalu for having chosen him for this great noble task. S. M. S. O. Sabhā and the entire world of Vedānta, should always be indebted to him for such selfless great services rendered.

Incidentally Śrī . T. S. Rāghavendran, has written and published 216 works which are very useful for all, which are listed below. They are most useful and essential now and are connected to topics of large interest to the devoted truth-seekers. This is the only way to march towards spiritual path to Moksha and these works are hailed throughout the world. **These works are the need of the hour for devotees.**

The publications are :

(1) श्री वायुतत्त्वमहिमा – Unique Glory of Śrī Vāyu-Tattwa 1992

(2) अचिन्त्यशक्तिविचारः – Incomprehensible and Extra-ordinary Power of Lord Nārāyaṇa 1994

(3) जीवकर्तृत्ववादविचारः – Action or Agency of the soul 1995

(4) भगवद्गीतायां अवक्षेपकाः – Quiz in Bhagavad Gītā 1995

(5) गीतायथार्थभावसङ्ग्रहः – अर्जुनविषादयोगः – प्रथमोऽध्यायः – Authentic Elucidation of Gītā – I Chapter – Arjuna's Mental Distress 1995

(6) हरिः परतरः – Hari is Supreme. 1995

(7) गीतायथार्थभावसङ्ग्रहः – साङ्ख्यं = ज्ञानं – श्लोकाः १-३८ Authentic Elucidation of Gītā – II Chapter Part I Sāṅkhyam = Knowledge. Verses 1 to 38 1996

(8) गीतायथार्थभावसङ्ग्रहः – द्वितीयोऽध्यायः – योगः = उपायः – श्लोकाः ३९-७२ Authentic Elucidation of Gītā-II Chapter, Part II Yoga = Means. Verses 39-72 1996

(9) श्रीमन्महाभारततात्पर्यनिर्णयः – अष्टादशोऽध्यायः (1 to 170 श्लोकाः) पाण्डवदिग्विजयः - Mahābhārata Tātparya Nirṇaya, 18th Chapter. Verses - 1 to 170. Tour of Pāṇḍavas. 1996

(10) सत्यं जगत् – World is Real 1996

(11) **Gītāvil Puriyada Pudirgals** (in Tamil-SMSO Publication) 1996

(12) श्रीनिवास-विवाह-प्रशंसनम् – Glories of Lord Śrī nivāsa's Marriage (450 Verses) 1997

(13) श्रीमन्महाभारततात्पर्यनिर्णयः – दशमोऽध्यायः – श्री वेदव्यास अवतारः (Ślokas 1 to 88) 1997

(14) श्रीमद्यमकभारतम् – Yamaka Bhāratam 1997

(15) तत्त्वतो भेदः – Difference is Real 1997

(16) श्रीमन्महाभारततात्पर्यनिर्णयः – 11th Chapter श्रीकृष्णचरिते अंशावतरणम् (1-237 Ślokas) 1998

(17) श्रीमन्महाभारततात्पर्यनिर्णयः – 29th and 30th Chapter (Samastadharmanirṇaya and Āśwamedhika) 1998

(18) श्रीमन्महाभारततात्पर्यनिर्णयः –
20th Chapter (Ślokas 1 - 246) 1998

(19) जीवगणाः हरेः अनुचराः 1998

(20) श्रीमन्महाभारततात्पर्यनिर्णयः – 31st and 32nd Chapters 1998

(21) श्रीमन्महाभारततात्पर्यनिर्णयः – 12th and 13th Chapters-
Marriage of Vāsudeva and Kaṁsa-vadha 1999

(22) **Jivanin Sayalpadam Thiramai** (Tamil) 1999

(23) **Souls are higher and lower** (नीवोच्चभावं गताः) 1999

(24) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapters 14, 15 and 16 1999

(25) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapter 17 1999

(26) **Viṣṇu Stuti** (by Śrī Satya-Sandha Mahāprabhu) 2000

(27) **Vināyaka Chaturthi** (as per Vedas) 2000

(28) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapter 19 2000

(29) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapters 23, 24, 25 2000

(30) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapters 27, 28 2000

(31) **Three Ratnas of Śrī Vādirāja Mahāprabhu** 2000

(32) **Mahimās of Śrī mad Bhāgavatam** (as per Padma Purāṇa) 2001

(33) **Ṛshi Pañchami Vrata Kathā Mahimā** 2001

(34) **Dhruva – Devotee of Lord Hari** 2001

(35) **Satyanārāyaṇa Vrata Kathā Mahimā** 2001

(36) तार्किकमतसूक्ष्मविचारः – Critical Analysis of Tarkika School 2001

(37) **Śrī Viṣṇu Sahasranāma Bhāṣya Saṅgrahārtha**
Part - I (1 to 106 names) 2001

(38) **Jolts of Jayatīrtha Mahāprabhu —**
जयतीर्थमहाप्रभोः रोमाञ्चितोभरितदिव्यवाक्यानि 2001

(39) तीर्थप्रबन्धः – पश्चिमप्रबन्धः –
Tīrtha Prabandha - Paśchima Prabandha 2001

(40) हरिकथामृतसार – मंगलसन्धिः –
Harikathāmṛta Sāra - Maṅgaḷa Sandhi 2002

(41) ब्रह्मतर्कवैभवम् – Glories of Brahma Tarka 2001

(42) हरिकथामृतसार – करुणासन्धिः –
Harikathāmṛta Sāra - Karuṇā Sandhi 2002

(43) **Śrī Viṣṇu Sahasranāma Bhāṣya Saṅgrahārtha**
Part - II (107 to 202 names) 2002

(44) तीर्थप्रबन्धः – उत्तरप्रबन्धः –
Tīrtha Prabandha - Uttara Prabandha 2002

(45) तीर्थप्रबन्धः – पूर्वप्रबन्धः –
Tīrtha Prabandha - Pūrva Prabandha 2002

(46) **Sangraha Ramayanam** – (Tamil)
(Bala & Ayodhya Khandas) 2002

(47) हरिकथामृतसार – व्याप्ति-भोजन-सन्धी –
Harikathāmṛta Sāra - Vyāpti & Bhojana-Sandhīs 2002

(48) तीर्थप्रबन्धः – दक्षिणप्रबन्धः –
Tīrtha Prabandha - Dakshiṇa Prabandha 2002

(49) विभूतितत्त्व – Vibhūti Tattwa – Bhagavad-Gītā 10th Adhyāya, Bhāgavata - 11th Skandha - 16th Adhyāya, Vāyu Purāṇa - Māgha Māsa Māhātmya 1st Adhyāya, and Harikathāmṛta Sāra - Vibhūti Sandhi 2002

(50) सुधासंग्रहः – In Sanskrit by Tāmraparṇī Śrī D. V. Subbāchār and English by T. S. Rāghavendran for the first Adhikaraṇa "Jijñāsādhikaraṇam" of 88 verses in Anuvyākhyāna 2002

(51) हरिकथामृतसार – पंचमहायज्ञसन्धिः तथा पंचतन्मात्रसन्धिः –
Pañcha Mahāyajña Sandhi &
Pañcha Tanmātra Sandhī 2002

(52) तात्पर्यचन्द्रिकायाः असदृशमहिमा –
Unparallel Mahimās of Tātparya Chandrikā 2002

(53) श्री मन्त्रालयमहाप्रभोः त्रीणि रत्नानि –
प्रातःसङ्कल्पगद्यम्, रामचारित्रमञ्जरी, कृष्णचारित्रमञ्जरी
Three Ratnās of Mantrālaya Mahāprabhu
Prātaḥ Saṅkalpa Gadyam, Rāma Chārirta Mañjarī,
and Kṛṣṇa Chārirta Mañjarī 2002

(54) श्री व्यासकरावलंबनस्तोत्रम् –
Śrī Vyāsa Karāvalambana Stotram 2002

(55) श्रीरंगमाहात्म्यम् – Śrī Raṅga Māhātmyam 2002

(56) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २१ –
Mahābhārata Tātparya Nirṇya - Chapter 21 2002

(57) संग्रहरामायणम् – सुन्दरकाण्डः –
Saṅgraha Rāmāyaṇa - Sundara Kāṇḍa 2002

(58) **Śrī Viṣṇu Sahasranāma Bhāṣya Saṅgrahārtha**
Part - III (203 to 305 names) 2002

(59) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २२ –
Mahābhārata Tātparya Nirṇya - Chapter 22 2002

(60) मणिमंजरी – (प्रथमभागः) भगवद्गीतायां नवरत्नानि च
Maṇimañjarī (Part I) & Nine Gems in Bhagavad Gītā 2002

(61) **Saṅgraha Rāmāyaṇa** - (Araṇya Kāṇḍa, Kishkindhā Kāṇḍa,
and Sundara Kāṇḍa in Tamil) 2002

(62) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २६,
हरिकथामृतसार - मातृकासन्धिः च –
Mahābhārata Tātparya Nirṇya - Chapter 26 &
Harikathāmṛta Sāra - Mātṛkā Sandhi 2002

(63) अपूर्व-असाधारण-अणुद्वयम् –
Delightful & Extra-ordinary Two Aṇus in Vedānta 2002

(64) ब्रह्मसूत्रभाष्ये साधनाध्याये भक्तिपादः –
Brahmasūtra Bhāshya - Sādhanādhyāya Bhakti Pāda 2002

(65) **Śrī Viṣṇu Sahasranāma Bhāṣya Saṅgrahārtha**
Part - IV (306 to 400 names) 2002

(66) ब्रह्मसूत्रभाष्ये साधनाध्याये अपरोक्षज्ञानपादः – Brahmasūtra Bhāshya - Sādhanādhyāya - Aparoksha Jñāna Pāda 2003

(67) ब्रह्मसूत्रभाष्ये साधनाध्याये उपासनापादः – Brahmasūtra Bhāshya - Sādhanādhyāya Upāsanā Pāda 2003

(68) ब्रह्मसूत्रभाष्ये साधनाध्याये वैराग्यपादः – Brahmasūtra Bhāshya - Sādhanādhyāya Vairāgya Pāda 2003

(69) ब्रह्मसूत्रभाष्ये अविरोधाध्याये युक्तिपादः – Brahmasūtra Bhāshya - Avirodhādhyāya Yukti Pāda 2003

(70) **Śrī Viṣṇu Sahasranāma Bhāṣya Saṅgrahārtha** Part - V (401 to 502 names) 2003

(71) **Śrī Viṣṇu Sahasranāma Bhāṣya Saṅgrahārtha** Part - VI (503 to 608 names) 2003

(72) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः ४ तः ७ – Mahābhārata Tātparya Nirṇya - Chapter 4 to 7 2003

(73) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः ८ तथा ९ – Mahābhārata Tātparya Nirṇya - Chapter 8 & 9 2003

(74) श्री विष्णुतीर्थ महाप्रभोः कृतयः – Works of Śrī Viṣṇutīrtha Mahāprabhu 2003

(75) महालक्ष्म्याः महिमा – Mahimās of Mahālakshmī 2003

(76) **Śrī Viṣṇu Sahasranāma Bhāṣya Saṅgrahārtha** Part - VII (609 to 701 names) 2003

(77) श्री विजयीन्द्रमहाप्रभोः चरित्रं कृतयश्च – Life and works of Śrī Vijayīndra Mahāprabhu 2003

(78) रुक्मिणी कल्याणम् – Rukminī Kalyāṇam 2003

(79) हरिकथामृतसार – कल्पसाधनसन्धिः – Harikathāmṛta Sāra - Kalpasādhana Sandhi 2003

(80) युक्तिमल्लिका – गुणसौरभम् – १ (श्लोकाः १ – १३१) 2003 Yuktimallikā — Guṇasaurabham Part - I (Śloka 1 to 131)

(91) सरसभारतीविलासः – प्रथमो भागः –
Sarasa Bhāratī Vilāsa *Part - I 2004

(92) सरसभारतीविलासः – द्वितीयो भागः –
Sarasa Bhāratī Vilāsa *Part - II 2004

(93) सरसभारतीविलासः – तृतीयो भागः –
Sarasa Bhāratī Vilāsa *Part - III 2004

(94) मध्वविजयः – सर्गाः १ तथा २ –
Madhva Vijaya *Sargas I & II 2004

(95) मध्वविजयः – सर्गः १५ –
Madhva Vijaya *Sarga XV 2004

(96) भज मध्वेशम् – Bhaja Madhveśam
(Worship the Lord of Śrī Madhva) 2004

(97) ब्रह्मसूत्रभाष्ये समन्वयाध्याये द्वितीयपादः –
Brahmasūtra Bhāshya - Samanvayādhyāya II Pāda 2004

(98) ब्रह्मसूत्रभाष्ये समन्वयाध्याये तृतीयपादः –
Brahmasūtra Bhāshya -
Samanvayādhyāya III Pāda 2004

(99) जयतीर्थविजयः — छलारी संकर्षणाचार्यप्रणीतः
Jayatīrtha Vijaya — By Chalārī Saṅkarshaṇāchārya 2004

(100) सत्तत्त्वरत्नमाला — प्रथमो भागः
Sattatva Ratnamālā — Part I 2004

(101) मध्वविजयः – सर्गाः ३ तथा ४ –
Madhva Vijaya *Sargas III & IV 2004

(102) **101 Gems of Śrī T. S. Rāghavendran** 2004

(103) मध्वविजयः – सप्तमः सर्गः –
Madhva Vijaya *Sarga VII 2005

(104) अनंतव्रत कथा महिमा –
Ananta Vrata Kathā Mahimā
(as per Bhavishyottara Purāṇa) 2005

(105) मध्वविजयः – अष्टमः सर्गः –
Madhva Vijaya *Sarga VIII *ślokas 54 2005

(106) हरिकथामृतसारः –
जीवप्रकरणसन्धिः, सर्वप्रतीकसन्धिः तथा ध्यानप्रक्रियासन्धिः –
Harikathāmṛta Sāra – Jīvaprakaraṇa Sandhi,
Sarvapratīka Sandhi & Dhyānaprakriyā Sandhi 2005

(107) मध्वविजयः – नवमः सर्गः –
Madhva Vijaya*Sarga IX *ślokas 55 2005

(108) मध्वविजयः – दशमः सर्गः –
Madhva Vijaya*Sarga X *ślokas 56 2005

(109) द्वादशस्तोत्रम् – अष्टमोऽध्यायः,
अजामिल-उपाख्यानसहितः –
Dwādaśa Stotram – 8th Adhyāya
along with Ajāmila Upākhyāna 2005

(110) विष्णुसहस्रनामभाष्यसंग्रहार्थः –
दशमः भागः (९०९तः १००० नामानि)
Śrī Viṣṇu Sahasranāma Bhāṣya Saṅgrahārtha
Part - X (909 to 1000 names) &
हरिकथामृतसार – पितृगणसन्धिः –
Harikathāmṛta Sāra - Pitṛgaṇa Sandhi 2005

(111) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः १ –
Mahābhārata Tātparya Nirṇya - Chapter 1 2005

(112) ऐतरेयोपनिषद् – भागः १ – (2-1-1 to 2-3-8)
Aitareya Upanishad - Part - I 2005

(113) मध्वविजयः – पञ्चमः सर्गः –
Madhva Vijaya*Sarga V *ślokas 52 2005

(114) मध्वविजयः – षष्ठः सर्गः –
Madhva Vijaya*Sarga VI *ślokas 57 2005

(115) मध्वविजयः – षोडशः सर्गः –
Madhva Vijaya*Sarga XVI *ślokas 58 2005

(116) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २ –
Mahābhārata Tātparya Nirṇya - Chapter II 2005

(117) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः ३ –
नारायणसूक्तम्, मन्युसूक्तम् तथा बळित्थासूक्तसहितः
Mahābhārata Tātparya Nirṇya - Chapter III along with
Nārāyaṇa Sūkta, Manyu Sūkta and Balitthā Sūktas 2005

(118) महाभारतार्थनिर्णयाय मध्वाचार्यस्य महदुपकारः
Massive Help by Madhvāchārya
to understand Mahābhārata 2005

(119) गीताभाष्यम् (प्रमेयदीपिकासहितम्)
Gītābhāshyam (Prameyadīpikā referred)
Part I – Adhyayas 1 & 2 2005

(120) मोक्षसाधनमार्गे चत्वारि रत्नानि
Four Ratnas in the Sādhana Mārga for Moksha. 2005

(121) पुरञ्जनोपाख्यानम् तथा यतिप्रणवकल्पः
Purañjanopākhyāna & Yatipraṇavakalpa. 2005

(122) काठकोपनिषद् – Kāṭhaka Upanishad 2005

(123) भविष्योत्तरपुराणे वेङ्कटेशमाहात्म्यम्
Bhavishyat Purāṇa –
Śrī Veṅkaṭeśwara Māhātmya. Part I. 2006

(124) हरिकथामृतसारः – श्वाससन्धिः, अणुतारतम्यसन्धिः,
तथा दत्तस्वातन्त्र्यसन्धिः
Harikathāmṛta Sāra – Śwāsa Sandhi,
Aṇutāratamya Sandhi, & Dattaswātantrya Sandhi. 2006

(125) श्रीमद्भागवत-हरिकथामृतसारग्रन्थयोः असाधारणगाम्भीर्यम्
Profound depth of extra-ordinary nature of
Śrī mad Bhāgavatam & Harikathāmṛtasāra. 2006

(126) श्रीमद्भगवद्गीता – पुराणपुरुषोत्तमयोगः – पञ्चदशोऽध्यायः
HEART OF BHAGAVAT GĪTĀ
Purāṇa-Purushottama-Yoga – Fifteenth Adhyāya 2006

(127) श्री श्री १००८ श्री सुधीनिधितीर्थश्रीपादाः
Excellent Etirāj of Erode
Śrī Śrī 1008 Śrī Sudhīnidhī Tīrtha Mahārāj 2006

(128) Brahmasūtra Bhāshya – Phalādhyāya – Utkrānti Pāda
with HARIKATHĀMṚTASĀRA –
Ārohaṇa Tāratamya Sandhi & Naivedya Sandhi 2006

(129) अभिजात अभिनवमहाप्रभुः
श्री श्री १००८ श्री सत्याभिनवतीर्थश्रीपादाः
Noble Navaratna of Nāchiyārkoil
Śrī Śrī 1008 Śrī Satyābhinava Tīrtha Mahāprabhu 2006

(130) वायुपुराणे माघमासमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part I 2006

(131) वायुपुराणे माघमासमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part II 2006

(132) वायुपुराणे माघमासमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part III 2006

(133) वायुपुराणे माघमासमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part IV With
Harikathāmṛta Sāra – Karmavimovhana Sandhi 2006

(134) सर्वसमर्पणगद्यम् तथा हरिकथामृतसारः – अवरोहण-
अनुक्रमणिकासन्धिः, दैत्यतारतम्यसन्धिः, तथा फलस्तुतिसन्धिः
Sarva Samarpaṇa Gadyam &
Harikathāmṛta Sāra – Avarohaṇānukramaṇikā Sandhi,
Daityatāratamya Sandhi & Phalastuti Sandhi 2006

(135) हरिकथामृतसारः – क्रीडाविलाससन्धिः तथा बृहत्तारतम्यसन्धिः
Harikathāmṛta Sāra – Krīḍāvilāsa Sandhi &
Bṛhat Tāratamya Sandhi 2006

(136) हरिकथामृतसारः – नाडीप्रकरणसन्धिः तथा गुणतारतम्यसन्धिः
Harikathāmṛta Sāra – Nāḍi-Prakaraṇa Sandhi &
Guṇa Tāratamya Sandhi 2007

(137) Dwaita Vijaya Dundubhi - Greatness of Śrī Śrī 1008
Śrī Satyadhyāna Tīrtha Mahāprabhu &
Brahmasūtra Bhāshya – Phalādhyāya – Bhoga Pāda 2007

(138) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग १
Śrī man Mahābhāratam
Āśwamedhika Parva – Part - I 2007

(139) तमिल्राज्ये नववृन्दावनम्, मत्स्यावतारचरित्रं च
Navavṛndāvana of Tamilnāḍu (Erode) &
Matsya Avatāra Mahimā 2007

(140) ब्रह्मसूत्रभाष्ये फलाध्याये कर्मक्षयपादः
Brahmasūtra Bhāshya – Phalādhyāya –
Karmakshaya Pāda togather with
Mukunda's Special Devotee Muchukunda 2007

(141) गीताभाष्यम् (प्रमेयदीपिकासहितम्) भागः २
Gītābhāshyam (Prameyadīpikā referred)
Part II – Adhyayas 3 to 6 2007

(142) गीताभाष्यम् (प्रमेयदीपिकासहितम्) भागः ३
Gītābhāshyam (Prameyadīpikā referred)
Part III – Adhyayas 7 to 12 2007

(143) रुक्मिणीशविजयः – भागः १ – सर्गः १
Rukmiṇīśa Vijaya Part I – Sarga I 2007

(144) मणूरुमहाक्षेत्रस्य महानुभावाः
Magnificent Mahāns of Mannur 2007

(145) श्रीमन्महाभारतम् – आश्रमवासिक पर्व – भागः १
Śrī man Mahābhāratam Āśramavāsika Parva Part I 2007

(146) श्रीमन्महाभारतम् – आश्रमवासिक पर्व – भागः २
Śrī man Mahābhāratam Āśramavāsika Parva Part II 2007

(147) श्रीमन्महाभारतम् – मौसल, महाप्रस्थानिक तथा स्वर्गारोहणपर्व
Śrī man Mahābhāratam – Mousala Parva,
Mahāprasthanika Parva & Swargārohaṇa Parva 2007

(148) रुक्मिणीशविजयः – भागः २ – सर्गः २
Rukmiṇīśa Vijaya Part II – Sarga II
with Sampradāya Paddhati 2007

(149) गीताभाष्यम् (प्रमेयदीपिकासहितम्) भागः ४
Gītābhāshyam (Prameyadīpikā referred)
Part IV – Adhyayas 13 to 18 2007

(150) श्रीब्रह्ममीमांसाशास्त्रमहिमा
Mahimās of Brahma-Mīmāṁsā-śāstra 2007

(151) सत्तत्त्वरत्नमाला — द्वितीयो भागः – चतुर्मुखप्रकरणम्
Sattatva Ratnamālā — Part II –
Chaturmukha Prakaraṇam 2007

(152) मध्वविजयः – एकादशः तथा द्वादशः सर्गः –
Madhva Vijaya *Sarga 11 — 12 2008

(153) मध्वविजयः – त्रयोदशः तथा चतुर्दशः सर्गः –
Madhva Vijaya *Sarga 13 — 14 2008

(154) भविष्योत्तरपुराणे वेङ्कटेशमाहात्म्यम् – भागः ३
तथा श्रीमद्भागवतविषयानुक्रमणिका –
Veṅkaṭeśa Māhātmyam from Bhavishyottara Purāṇa -
Part III with **Subject Index of Śrī mad Bhāgavatam** 2008

(155) गयाक्षेत्रमहिमा – वायुपुराणे तथा बृहन्नारदीयपुराणे –
Mahimās of Gayā Kshetra
in Vāyu Purāṇa & Bṛhan Nāradīya Purāṇa 2008

(156) श्रीमन्महाभारतम् – सौप्तिक पर्व –
Śrī man Mahābhāratam Sauptika Parva –
Adhyāyas : 1 – 18, 815 ślokas 2008

(157) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग २ –
Śrī man Mahābhāratam Āśwamedhika Parva – Part - II
Adhyāyas : 21 – 50 836 ślokas 2008

(158) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग ३ –
Śrī man Mahābhāratam Āśwamedhika Parva – Part - III
– Adhyāyas : 51 – 75 773 ślokas 2008

(159) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग ४ –
Śrī man Mahābhāratam Āśwamedhika Parva – Part - IV
– Adhyāyas : 76 – 118 697 ślokas 2008

(160) रुक्मिणीशविजयः – भागः ३ – सर्गः ३ तथा ४
Rukmiṇīśa Vijaya Part III – Sarga 3 & 4 2008

(161) तैत्तिरीयोपनिषद् – **Taittirīya Upanishat** 2008

(162) प्रयागक्षेत्रमहिमा – **Mahimās of Prayāga Kṣetra** 2008

(163) काशीक्षेत्रमहिमा – **Mahimās of Kāśī Kṣetra** 2008

(164) गयाक्षेत्रमहिमा – भागः २
Mahimās of Gayā Kṣetra - Part II 2008

(165) पुष्करक्षेत्रमहिमा तथा कुरुक्षेत्रमहिमा
Mahimās of Puṣkara Kṣetra & Kurukṣetra 2008

(166) गोः उत्कृष्टमाहात्म्यम् – **Cow's Supreme Mahimās** 2008

(167) गंगायाः उत्कृष्टमाहात्म्यम्
Supreme Mahimās of Gaṅgā 2009

(168) एकादशीमहिमा –
Supreme Mahimās of Ekādaśī 2009

(169) नर्मदायाः माहात्म्यम् – **Mahimās of Narmadā** 2009

(170) व्यासगीता – **Vyāsagītā** (from Kūrma Purāṇam) 2009

(171) श्रीहरिवायुस्तुतिः – **Śrī Hari-Vāyu-Stuti** 2009

(172) ऐतरेयोपनिषत् – भाग II –
Aitareyopanishat - Part II 2009

(173) वाल्मीकी-रामायण-विषयानुक्रमणिका तथा रामोदन्तः
ब्रह्मसूत्रभाष्ये मार्गपादः च
Rāmāyaṇa in Nut-Shell along with
Mārga Pāda in Brahmasūtra Bhāshya 2009

(174) वामनावतारमहिमा – **Mahimās of Vāmanāvatāra** 2009

(175) श्रीमद्-भगवद्-गीता – तृतीयोऽध्यायः तथा चतुर्थोऽध्यायः
कर्मयोगः तथा ज्ञानयोगः
Śrī mad-Bhagavad-Gītā – Third & Fourth Adhyāya
Karma-Yoga & Jñāna-Yoga 2009

(176) श्रीमद्भागवते नवमस्कंधे प्रथमाध्यायतः अष्टमाध्यायपर्यन्तम् –
Śrī mad-Bhāgavatam – Skanda 9 - Adhyāyas 1 to 8 2009

(177) आश्चर्यजनक-आकर्षक-अभिमन्युः –
ABHIMANYU – Cynosure -Admirable Attraction 2009

(178) श्रीवादिराजकवचम् – **Śrī Vādirāja Kavacam** 2009

(179) रुक्मिणीशविजयः – भागः ४ – सर्गौ ५ तथा ६
Rukmiṇīśa Vijaya Part IV – Sarga 5 & 6 2010

(180) श्रीमद्भगवद्गीता-शेषगीताभावचन्द्रिका – अध्यायाः ७, ८ तथा ९
Śrī mad Bhagavad Gītā - Śeṣa Gītā Bhāvacandrika
Adhyayas 7, 8 & 9 2010

(181) सेतुमाधवस्य महामहिमा तथा धनुष्कोटि - सर्वपापविनाशिनी
Supreme SETUMĀDHAVA with
DHANUṢKOṬI - Destroyer of all sins 2010

(182) रामेश्वरे पुण्यतीर्थानि - भागः १
Puṇya-Tīrthas at Rāmeśwaram - Part I 2010

(183) रामेश्वरे पुण्यतीर्थानि - भागः २
Puṇya-Tīrthas at Rāmeśwaram - Part II 2010

(184) श्रीवासुदेवमाहात्म्यम्
Mahimās of Śrī Vāsudeva 2010

(185) श्रीजगन्नाथपुरुषोत्तमक्षेत्रमहिमा 2011
Mahimās of Śrī Jagnnātha Puruṣottama Kṣetra- Part I

(186) श्रीबदरीक्षेत्रमहिमा तथा श्रीमद्भागवतमाहात्म्यम्
Mahimās of Badari Kṣetra &
Mahimās of Bhāgavata 2011

(187) श्रीजगन्नाथपुरुषोत्तमक्षेत्रमहिमा - **Mahimās of**
Śrī Jagannātha Puruṣottama Kṣetra- Part II 2011

(188) श्रीजगन्नाथपुरुषोत्तमक्षेत्रमहिमा - **Mahimās of Śrī Jagannātha Puruṣottama Kṣetra- Part III** 2011

(189) भक्तप्रह्लादकृता श्रीनरसिंहस्तुतिः - **Prayers by Bhakta Prahlāda of Paramātmā Śrī Narasimha** 2011

(190) स्कन्दपुराणान्तर्गत वेङ्कटाचलमाहात्म्यम् - भागः १ 2011
Veṅkaṭācala Māhātmyam - In Skanda Purāṇam - Part I

(191) अनुव्याख्यानम् - श्रीमज्जयतीर्थविरचित-न्यायसुधासहितम् द्वितीयाध्यायस्य तृतीयः पादः
Anuvyākhyānam with Nyāyasudhā of Śrī Jayatīrtha Second Adhyāya – Third Pāda 2011

(192) श्रीविष्णुतत्त्वविनिर्णयः - भागः १
Viṣṇu Tattwa Vinirṇayaḥ – Part I 2011

(193) वेदान्ते अष्टोत्तरशतरत्नानि - भागः १
108 Stars in Vedānta - Part I 2011

(194) वेदान्ते अष्टोत्तरशतरत्नानि - भागः २
108 Stars in Vedānta - Part II 2011

(195) वेदान्ते अष्टोत्तरशतरत्नानि - भागः ३
108 Stars in Vedānta - Part III 2011

(196) वेदान्ते अष्टोत्तरशतरत्नानि - भागः ४
108 Stars in Vedānta - Part IV 2011

(197) धार्मिकः महाराजा ययातिः - भागः १
Virtuous Emperor Yayāti - Part I 2011

(198) धार्मिकः महाराजा ययातिः - भागः २
Virtuous Emperor Yayāti - Part II 2011

(199) हरिद्वार-ऋषीकेश-कनखल-शालग्राम-मुक्ति-क्षेत्रयोः महिमा
Mahimās of Haridwar, Ṛṣīkeśa, Kanakhal, Sālagrāma and Mukti Kṣetras 2012

(200) अनुत्तमं शास्त्रम्
Anuttamam Śāstram (Zenith of Supremacy) 2012

(201) स्कन्दपुराणान्तर्गत वेङ्कटाचलमाहात्म्यम् - भागः २ 2012
Veṅkaṭācala Māhātmyam - In Skanda Purāṇam - Part II

(202) श्रीविष्णुतत्त्वविनिर्णयः - भागः २
Viṣṇu Tattwa Vinirṇayaḥ – Part II 2012

(203) ब्रह्मपुराणे तथा पद्मपुराणे **श्रीकृष्णचरितम्**
Śrī Kṛṣṇa Caritam -
in Brahma Purāṇam & Padma Purāṇam. 2012

(204) श्रीविष्णुतत्त्वविनिर्णयः - भागः ३
Viṣṇu Tattwa Vinirṇayaḥ – Part III 2012

(205) द्वारकामाहात्म्यम् - भागः १
Dwārakā Māhātmyam - Part I 2012

(206) द्वारकामाहात्म्यम् - भागः २
Dwārakā Māhātmyam - Part II 2012

(207) **Madhva Vijaya -**
Summary for 1008 ślokas (Tamil) 2012

(208) कार्तिकमाहात्म्यम् - **Kārtika Māhātmyam** 2012

(209) श्रीमद्भगवद्गीता-शेषगीताभावचन्द्रिका –
अध्यायाः १०, ११ तथा १२
Śrī mad Bhagavad Gītā - Śeṣa Gītā Bhāvacandrika
Adhyayas 10, 11 & 12 2012

(210) मार्गशीर्षमाहात्म्यम् – **Mārgaśīrṣa Māhātmyam**
– in Skanda Purāṇam 2013

(211) मथुरायाः उत्कृष्टमहिमा – – in Varāha Purāṇam
Supreme Mahimās of Mathurā 2013

(212) वैशाखमासमाहात्म्यम् – **Mahimās of Vaiśākha Māsa**
– in Skanda Purāṇam 2013

(213) वेदान्ते अष्टोत्तरशतरत्नानि - भागः ५
108 Stars in Vedānta - Part V 2013

(214) अयोध्याक्षेत्रमाहात्म्यम् – **Mahimās of Ayodhyā Kṣetra**
– in Skanda Purāṇam 2013

(215) श्रीपद्मपुराणे पातालखण्डे – वैशाखमासमाहात्म्यम्
In Śrī Padma Purāṇam - Pātāla Khaṇḍam
Mahimās of Vaiśākha Māsa 2013

(216) श्रीमद्भगवद्गीता-शेषगीताभावचन्द्रिका –
अध्यायाः 13, 14 तथा 15 – भागः ५ - **Part V**
Śrī mad Bhagavad Gītā - Śeṣa Gītā Bhāvacandrika 2013

I pray on behalf of myself and on behalf of SMSO Sabhā and on behalf of all devotees, that Śrī T. S. Rāghavendran should be blessed with longlife, happiness, peace and prosperity for him and all the members of the family by the Grace of Lord Śrī Veṅkaṭeśwara and to do sevā like this for many many years to come.

Śrī Dhananjaya Warkhedkar of Sudhā Mudraṇa has to be thanked profusely for his dedicated hard work and for having completed this work in record time as well as for the elegant and neat printing.

May Lord Śrī Hari-Vāyugalu bless us to render more and more humble dedicated service to the cause of the great Dwaita Vedānta which is the only Truth based on the Apourusheya Vedas and supported by all Sadāgamas.

Tiruppur
22.07.2013, Monday
Vijaya Saṁvatsara
Āṣāḍha Śukla Paurṇimā
Holy Ārādhanā day of ***Śrī Śrī 1008***
Śrī Satya Sankalpa Tīrtha Mahāprabhu,
Mysore, Karnataka.

R. Ananthan, B.Sc., FCA
Chartered Accountant
Hon. Secretary
S.M.S.O. Sabhā
Tiruchanur.



सत्यधर्माब्धिसंभूतः चिन्तामणिविजृम्भितः ।
सत्यसंकल्पकल्पद्रुः कल्पयेत् कामधुङ् मम ॥



Introduction in brief by the humble AUTHOR

By the Extraordinary Grace of Śrī Hari-Vāyugalu and by the grace of my Guru, Tapasvi and Vairāgya Mūrty and Great Jñānī and Head of Śrī Uttarādi Muṭṭ, Śrī Śrī 1008 Śrī Satyātma Tīrtha Śrī pādaṅgaḷavaru and by the special blessings of my father, mentor, Guru, Tāmraparṇi, Śrī D. V. Subbāchār, B.A. F.C.A., Chartered Accountant, Coimbatore, this very humble author was able to submit so far 216 books before the truth-seekers of the world as listed in the Publisher's note.

(2) The present 217th publication relates to **Bhagavān Bhūvaraha with Mahimās of Śrīmuṣṇa & Daṇḍatīrtha.**

The main and only object of the humble author for writing this book is only to request the devotee to please visit the holy and sacred Puṇya Tīrtha Śrīmuṣṇam and have holy bath at Daṇda Tīrtha which is equal to sacred Gaṅgā. All conveniences are available at Śrī Uttarādi Mutt there. Phone: 04144-245505.

This humble book is submitted at the Lotus Pādas of Korkallu Lord Śrī Veṅkaṭeśwara, Korkallu, A.P.

Korkallu Lord Śrī Veṅkaṭeśwara

Korkallu is a small, tiny village about 40 kms from Mantrālayam towards Bicchali. Paramātmā Lord Śrī Veṅkaṭeśwara to bestow anugraha to the devotees is seated there. About 300 years back, the people of Karāḍi Village wished to carry the Vigraha of Lord Śrī Veṅkaṭeśwara to their Village, from the mountain (small hill) which is about 2 kms from Kurdi, But when the Vigraha was kept in the Cart, the bullock cart did not move and remained in the same place. That night one devotee by name Śrī Singappā Kulkarṇī

had a dream in which Lord Śrī Veṅkaṭeśwara had asked him as to why He is shifted from Korkallu to Kurdi Village ?

Next day morning Kulkarṇī informed about his dream to the peopleof Kurdi and said that he had decided to install the Vigraha at Korkallu itself. But the people of Kurdi did not accept to this proposal. They arranged for 16 pairs of sturdy bulls to drag the cart which contained the Vigraha. But they failed. So Kulkarṇī installed that Vigraha at that place and built a temple there for the benefit of devotees.

The special beauty and unique feature of this temple is that **Lord Śrī Veṅkaṭeśwara in sitting form,** but not in standing position.

Daily at the time of Sunrise, the rays of Sun touch the Lotus Pādas of Paramātmā and Sūrya does obeisance through his rays is a remarkable beauty.

During Caitra Śukla Paurṇimā, Car festival takes place. For the entire month of Kārtika, special pūjās are submitted to the Lord.

This humble author has no capacity or status to submit this humble work directly under the lotus pādas of Śrī Veṅkaṭeśwara, but submit the same through his Guru, Father and Mentor Tāmraparṇī Śrī D. V. Subbāchār, with the following prayer at his feet.

This humble author also prays that all the readers of this book and persons who own the book shall be bestowed with the Anugraha of Śrī Veṅkaṭeśwara and Śrī Hari-Vāyugalu.

श्रीनारसिंह वरपुत्र सुपुत्ररत्नं
कोयंपुरीवरविभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीसुब्बरायकविरत्नवरं श्रयेऽहम् ॥

श्रीमत्समीरमहिमादि सुग्रन्थकर्तः
सत्यप्रमोदगुरुपोषितशिष्यवर्य ।
दुःशास्त्रमत्तगजसिंहसमीरसेविन्
सुब्बार्य तात मम देहि करावलम्बम् ॥

— तां. राघवेन्द्रः

22.07.2013, Monday
Vijaya Saṁvatsara
Āṣāḍha Śukla Paurṇimā
Holy Ārādhanā day of ***Śrī Śrī 1008***
Śrī Satya Sankalpa Tīrtha Mahān,
Mysore, Karnataka.

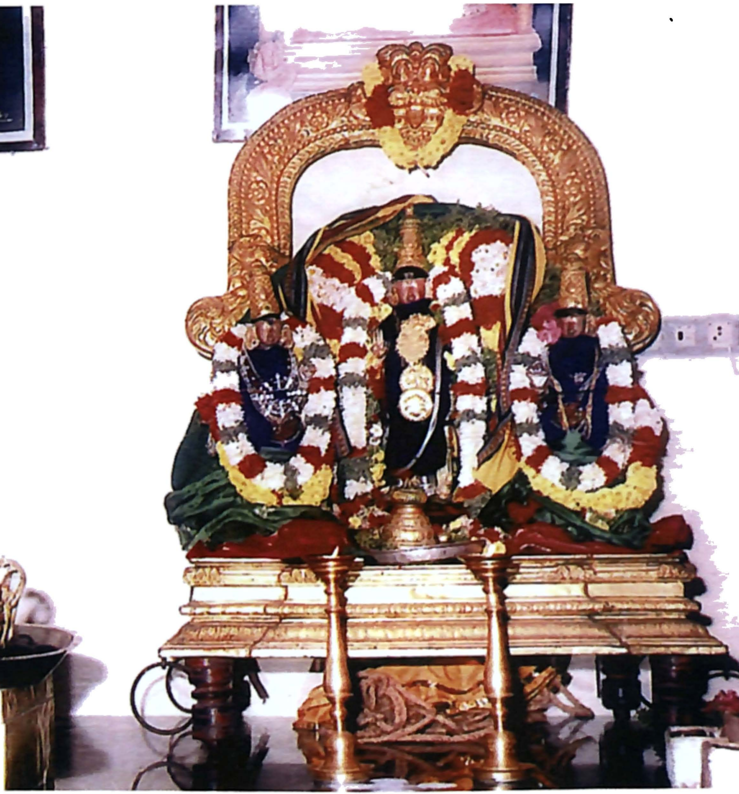
Ever in the humble service
and ever being the humble student
of the unique, great,
Dwaita Vedānta Philosophy.



सत्यधर्माब्धिसंभूतः चिन्तामणिविजृम्भितः ।
सत्यसंकल्पकल्पद्रुः कल्पयेत् कामधुङ् मम ॥







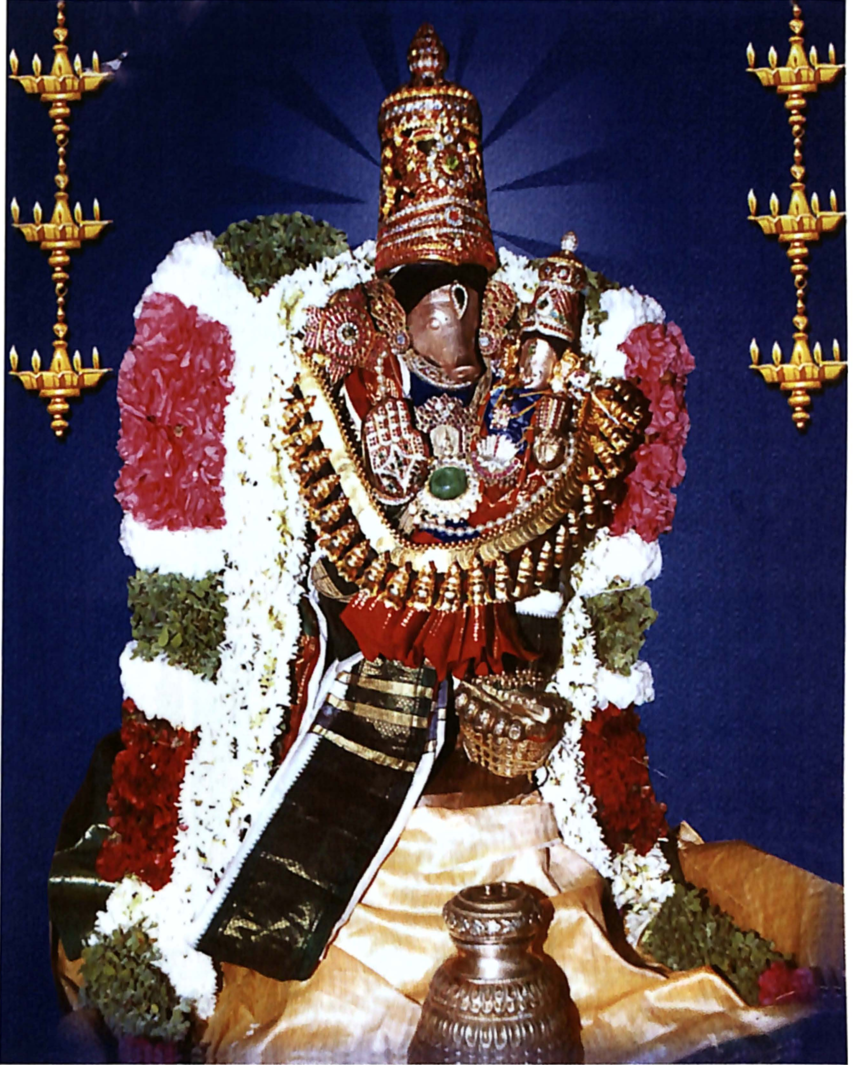
Śrī Śrī 1008 Śrī Satyātma Tīrtha Śrīpādaṅgaḷavaru, of Śrī Uttarādi Mutt performing Pūjā to Śrī Mūla Rāmadevru along with Śrī Yajña-Varāha devaru at Śrīmuṣṇam.

Lord Śrī Veṅkaṭeśwara with Śrī Prāṇadevaru, Korkallu



श्रियः कान्ताय कल्याणनिधये निधयेऽर्थिनाम् ।
श्रीवेङ्कटनिवासाय श्रीनिवासाय मङ्गलम् ॥

श्रीवेङ्कटाचलाधीशं श्रियाऽध्यासितवक्षसम् ।
श्रितचेतसमन्दारं श्रीनिवासमहं भजे ॥



Śrīmuṣṇam Śrī Ādi-Varāha Bhagavān
with Śrī Ambujavalli
Kumbhakonam



Bhagavān Śrī Varāha at Tirumala Hills (A.P.)

Śrī Varāha Mahāprabhu

श्रीवराहमहाप्रभुः

at Śrī Vādirāja Muṭh

Uḍupi - 576101, (Karnataka).



Śrī Śrī 1008 Śrī Viśwa Vallabha Tīrtha Swāmigaḷu, Adhipati of Śrī Sode Vādirāja Muṭh, blessed and did anugraha to this humble author by the patra dated 13-11-2007 for completion of this Book on Bhagawān Śrī Varāha, as well as books on Varāha Purāṇam.

This Vigraha (icon) is so beautiful and teaches the meaning of the sūtra 1-3-10 : ॐ अक्षरं अम्बरान्तधृतेः ॐ which means all are supported by Mahālakṣmī and that great Mahalakṣmi is supported by Śrī Varāha Mahāprabhu.

Śrī Lakṣmī-Varāha Mūrty

Anantaśayana, Trivendrum, (Kerala).

अनन्तशयने श्रीलक्ष्मीवराहमूर्तिः



In this Bhārata, this Lakṣmī Varāha Mūrthy Temple at "Śrī Varāham" Manacaud Post, Trivaṇdrum - 9, is a very ancient temple – Kṣetra.

From this holy puṇya Kṣetra, Śrī Lakṣmī Varāha Murti, is bestowing all auspicious benefits to the sincere devotees.

This Vigraha teaches the meanings of the Sūtra 4-2-7 :

ॐ समना च असृत्युपक्रमात् अमृतत्वं च अनुपोष्य ॐ ॥

Mahālakṣmī is called as "Samanā" because she resides at all times and in all places, where Paramātmā Śrī Varāha resides, and She is always with Him.

Śrī Varāha Mahāprabhu at Śrīraṅgam - Swarga Vāsal Pillar



Śrī Varāha Mahāprabhu at "Swarga Vāsal Pillar" at Śrī Raṅganātha Swamy temple, Śrī Raṅgam, (Tamilnādu).

Śrī Varāha Bhagavān at Śrīraṅgam Pradakṣinā Gopuram



Śrī Varāha Bhagawān at Śrīraṅgam
in "Varāha Pradakshiṇa Gopura".
Śrī Raṅganātha Temple, Śrīraṅgam, (Tamilnādu).

Śrī Varāha Bhagavān
at Śrīraṅgam - Raṅga Vilāsa Maṇṭapam



Śrī Varāha Bhagawān, at Śrīraṅgam,
in Śrīraṅga Vilāsa Maṇṭap Pillar, Śrīraṅgam, Tamil Nāḍu.

Śrī Narasimha - Śrī Varāha - Śrī Hayagrīva Bhagavān - at Kāñcīpuram



Śrī Narasimha, Śrī Varāha, Śrī Hayagrīva Bhagawān.

in Pillar of Kāñcīpuram Śrī Varadarāja Bhagawān Temple, Kāñcīpuram, (Tamilnādu).

Śrī Varāha Mahāprabhu
at Mysore



श्रीवराहमहाप्रभुः मैसूरु

Śrī Varāha Mahāprabhu, Mysore, (Karnataka)

Śrī Varāha Mahān with Ambujā Valli at Kāñcīpuram - Garudotsava Maṇṭapam



Kāñcīpuram Garuḍa Utsava
Vāhana Maṇṭap

Bhagawān Śrī Varāha with Ambujavalli Tāyar

(Śrī Varadarāja Swamy Temple, Kāñcīpuram T.N.)

Śrī Varāha Mahāprabhu
at Tiruvenkkādu - Chennai 77



Śrī Varāha Mahāprabhu,
bestower of boons
at Śrī Nitya Kalyāṇa Venkaṭeśwara Perumal Temple,
Tiruverkkaḍu, Chennai - 600077, (Tamilnādu).

श्रीमहावराहः, बेलूरु



Śrī Mahāvarāha, at Beluru

In Viṣṇu Purāṇa 1-4-25 and 1-4-26, Śrī Parāśara states :

पराशर उवाच—

एवं संस्तूयमानस्तु पृथिव्या धरणीधरः ।
सामस्वरध्वनिः श्रीमाञ्जगर्ज परिघर्घरम् ॥ २५ ॥

ततः समुत्क्षिप्य धरां स्वदंष्ट्रया
महावराहः स्फुटपद्मलोचनः ।
रसातलादुत्पलपत्रसन्निभः
समुत्थितो नील इवाचलो महान् ॥ २६ ॥

Śrī Varāha Mūrty and Nārada Purāṇam



Nārada Purāṇa describes that Paramātmā Śrī Varāha rescued the Earth from the ocean and installed, thereby removed the miseries of devatās and all satwic souls.

At that time, Bhūdevī submitted humble prayers to Lord Śrī Varāha, not to leave for Vaikuṇṭha and submitted worship of Him always.

Śrī Śrī Varāha, Kāruṇyamūrti stayed at the place of the Earth, where Bhūmi was brought up. **That holy place is called as 'Śrīmuṣṇam'.**

Since Paramātmā dwells there along with Bhūdevī, He is called as **'Bhū-Varāha.'**

Śrī Bhūvarāha of Śrīmuṣṇam and devotee Bhakta Prahlāda

Prahlāda was a fine devotee of Śrī Hari and the tolerance and devotion, he had towards Paramātmā was very deep and strong. It is said that this great devotee Prahlāda did humble sevā to Paramātmā, **Śrī Bhū-Varāha, at Śrīmuṣṇam** and received His Anugraha.

Due to this Anugraha of Śrī Varāha only, that great devotee became a unique and great bhakta of Śrīman Nārāyaṇa. So he had the fortune of having darśan of Lord Śrī Narasimha (which is the another Rūpa of Śrī Varāha only) and ultimately reached of the highest order, namely Sāyujya (सायुज्य status).



Śrī Lakṣmī Varāha Bhagawān

at hundred pillar Maṇṭap, Śrī Varadarāja Temple Kañcīpuram, (Tamilnadu).

17

Śrī Varāhar

Khajurāho (Madhya Pradesh)



Śrī Varāhar

Tiruvalavendai (Mahābalipuram)



A King of Mamallapuram was daily visiting this place of 'Tiruvilavendai' and having darśan of Śrī Lakṣmī Varāha.

But the devoted suffered much because he used to walk a great distance everyday. So Śrī Varāha, who is Bhaktavatsala came to the temple of Mamallāpuram itself for the King to have darśan every day. There Paramātmā Varāha kept Mahālakṣmī to His right side. Hence this Lakṣmī Varāha is called as "Tiruvala-vendai."

कोलवराहः - Kola Varāha



'Kola' means beauty. Bhagawān in whatever form, takes Avatāra, as Fish, Tortoise or Boar, the beauty is extra-ordinary and even Mahālakṣmī who is the beautiest devatā cannot be able to describe the beauty of Paramātmā – Varāha – completely.

लक्ष्मीवराहः - Lakṣmī Varāha

Tiruvidvendai

Varāha took avatāra to save mother Earth. But He never gets separated from Mahālakṣmī and she always takes refuge in His chest. Parāśara states in Viṣṇu Purāna as :

नित्यैवेषा जगन्माता विष्णोः श्री अनपायिनी ।
देवत्वे देवदे हि अयं मनुष्यत्वे च मानुषी ॥



Mahālakṣmī is the Mother of the Universe and never she departs from the chest of Mahā Viṣṇu. In whatever way, Śrī Viṣṇu takes Avatāra, she also follows Him, and does anugraha to the devotees and continues sevā to Him.

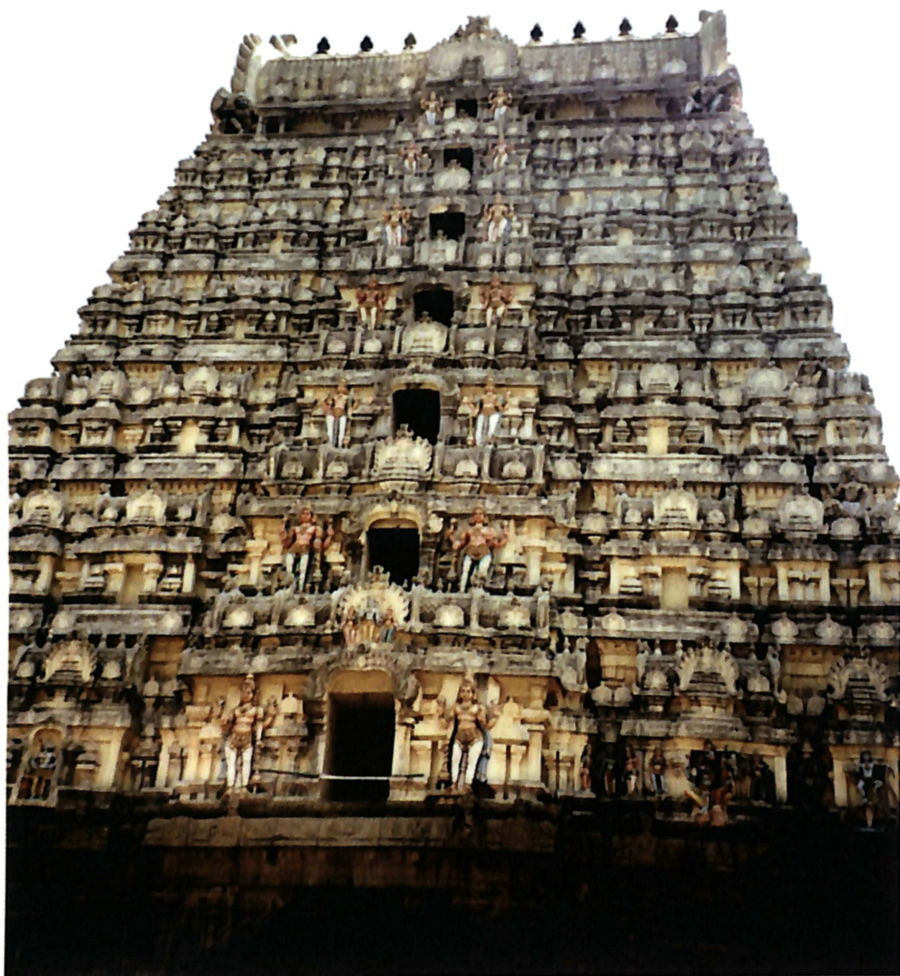
To establish this truth only, at the Kṣetra called "Tiruviḍa Veṇḍai" (on the way to Mahābalipuram from Chennai) Varāha is present with Mahālakṣmī called as "Lakṣmī Varāha" having Mahālakṣmī to His Left.



Śrī Bhū-Varāha of Śrīmuṣṇam (Mūla Mūrti)



Ambujavalli Tāyar, Śrīmushṇam.
(Mahālakṣmī is known by that name in that Kṣetra)



Majestic Front Entrance Gopuram of Śrī Bhūvarāha Swāmy temple Śrīmushṇam

श्रीहनूमानुवाच—

नमस्ते वेङ्कटेशाय श्रीशाय शुभमूर्तये।
नित्योत्सवाय नित्याय सत्यज्ञानस्वरूपिणे ॥



Paramātmā Śrī Venkaṭeśa and Padmāvati at Śrīmushṇam, at the front Gopuram.

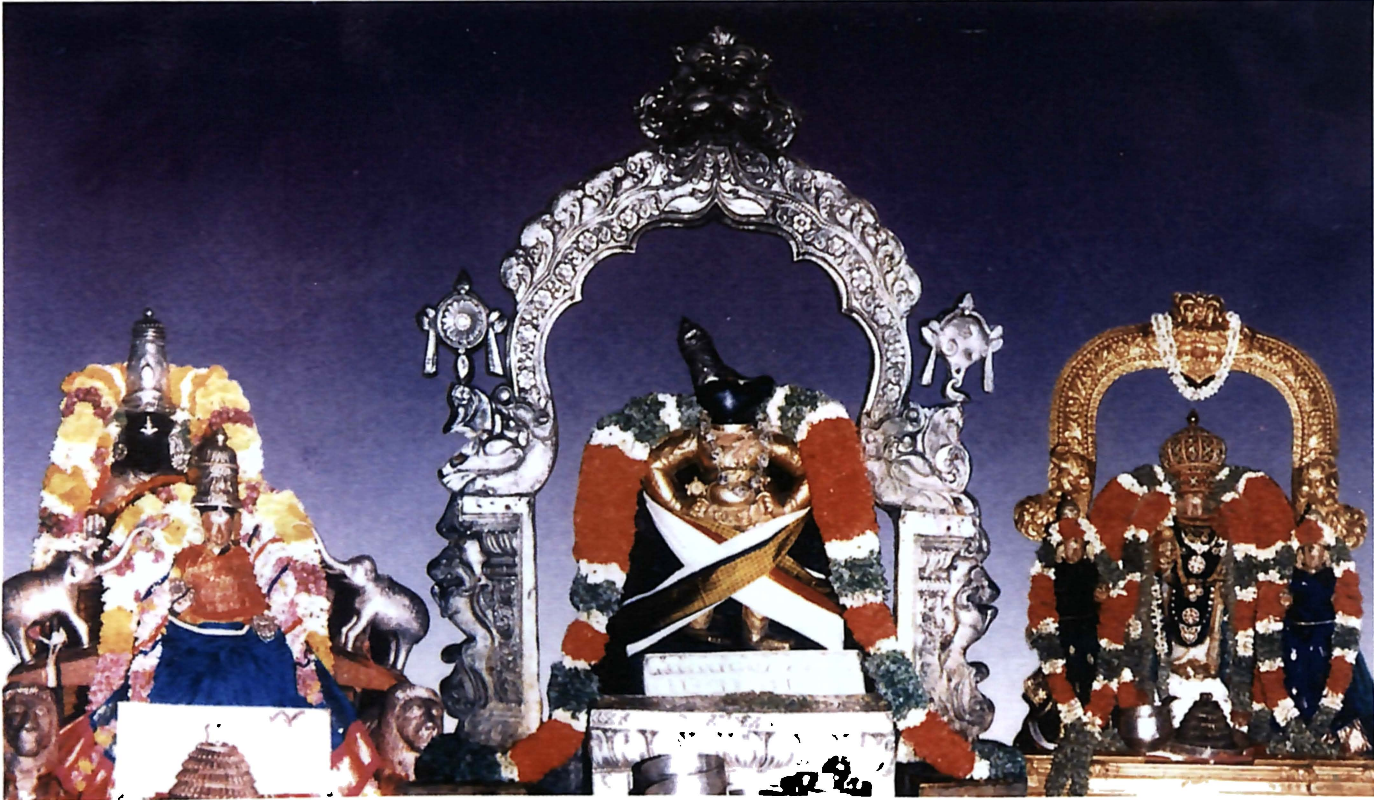
At Tirumala, the tradition is to have darśan of Śrī Varāha Swāmī and then the devotee should have darśan of Śrī Veṅkaṭeśa Mahāprabhu.

In this historical ancient Puṇya Kṣetra, the tradition is on the reverse. First darśan of Lord Śrī Veṅkaṭeśa in the front Gopuram inside to be worshipped and then Śrī Varāha Mūrtī has to be seen.



Most beautiful and sacred "Daṇḍa Tīrtha" at Śrīmuṣṇam

done by our great Śrī Madhwācārya during his dig-vijaya to have darśan of Śrī Bhū-Varāhaswāmī, Śrīmuṣṇam.



Śrīmuṣṇam Śrī Bhū-Varāha Bhagavān

On 9-3-2008 along with Śrī TSR, his son Chi. T. R. V. Vittal with his two daughters, visited "Daṇḍa Tīrtha' at Śrīmuṣṇam. The Tīrtha was covered with Lotus flowers and the water is very cool and sweet.



इत्युक्ता तेन गुरुणा ब्राह्मणी सा पतिव्रता ।
ततो जलं समानीय तस्मै भिक्षां ददौ शुभा ॥

Kānti wife of Śrī Vasu brāhmana submitted Bhikṣā to Śrī Śrī Great Madhwācārya (Śrī Vāyu Bhagawān) by bringing water from "Daṇḍa Tīrtha."



Famous Daṇḍa Tīrtha with lotus flowers

On 9-3-08 Sunday Śrī T.S.R visited Śrīmuṣṇam to have darśan of Śrī Bhū Varāha Swāmī. Śrī TSR visited "Daṇḍa Tīrtha" there and is being helped by Śrī Karpagavelan, Civil Works Contractor. Śrī TSR by the grace of Śrī Hari Vāyugaḷu and by the blessings of Śrī Śrī 1008 Satyātma Tīrtha mahān, has agreed to renovate the Daṇḍa Tīrtha with fence, steps on all the four sides and various other improvements to that sacred pilgrimage spot, by donating Rs 2,50,000 (Two and half lakshs) for the above project.







On Daśamī 5-4-13, Friday, Śrī Śrī 1008 Śrī Vidyādhīśa Tīrtha Mahān of Śrī Palimār Mutt, Udupi, during his digvijaya to Coimbatore at Śrī Rāghavendra Swāmī Temple, Salivan Street, released the 213rd book writen by Śrī T.S.R. "108 Stars in Vedānta - Part V". Śrī Swāmīji said that such achievement is in all respects unique, and the first copy was given to Śrī P. R. Vittal, leading C.A. of Coimbatore.







On Daśamī 5-4-13, Friday, Śrī T. S. Rāghavendran submitted Rs. 2,26,000/- (Two lakhs twenty six thousand) for the project at Pāranti for which Śrī Swāmīji is the President.

The temple at Pāranti consisting of "Pañca Murārī" was installed by Lord Bhīmasena and Pācāli-Draupadī brought holy water for "Abhiṣekam" to those Murāri Vigrahas in Dwāpara Yuga and Śrīmad Ācārya by his holy visit revived pūjā. (Madhva Vijaya 16. 36-37).

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

भगवान् भूवराहः

श्रीमुष्ण-दण्डतीर्थमहिमा च

Bhagavān Bhūvaraha

with Mahimās of Śrīmuṣṇa & Daṇḍatīrtha

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

भगवान् भूवराहः

श्रीमुष्ण-दण्डतीर्थमहिमा च

Bhagavān Bhūvaraha

with Mahimās of Śrīmuṣṇa & Daṇḍatīrtha

विषयानुक्रमणिका

Sl. No.	Contents
1.	Tirumala Śrī Varāha Swāmi.
2.	Sarasa Bhāratī Vilása - Haripriya Vilāsa - Varāha Vandanam.
3.	Tīrtha Prabandha - Pūrva Prabandha - Śrīmuṣṇa Śweta Varāha.
4.	Brahmāṇḍa Purāṇa - Śrīmuṣṇa Māhātmyam - Bhūvarāha Stotram.
5.	Śrī Varāha Hayagrīva Stotram - Srī Vādirāja Mahāprabhu.
6.	Śrī Varāha Stotram - Srīmad Bhāgavatam - Tṛtīya Skandha.

Sl. No.	Contents

Sl. No.	Contents

Om Śrī Kṛṣṇārpaṇamastu.



Oh ! Varāhamūrty Paramātmā, by your Grace I will be performing My marriage, along with Dharaṇī Devī. You please go over to Ākāśa Rājā's country.

गुरुस्त्वं सर्वलोकानां कृतकृत्यं च मां कुरु ।
श्रीनिवासवचः श्रुत्वा भूधरो वाक्यमब्रवीत् ॥ ८४ ॥

You are the Guru for all the worlds. You please make ME as fulfiller of all My efforts. After hearing these words of Śrīnivāsa, Varāha who is the supporter of all the worlds, spoke like this.

श्रीवराह उवाच— Śrī Varāha Spoke :

मम स्थाने महाराज बकुलां विद्धि मे सखीम् ।
क्षेत्रं मदीयं पक्कं तु तस्मान्मां त्यक्तुमर्हसि ॥ ८५ ॥

Oh Śrīnivāsa ! Please understand that in my place as substitute is Bakulā Devi. Now My fields are for cultivation. Therefore it is not worthwhile leaving ME now and so take Bakulā Devi in My place.

वराहवचनं श्रुत्वा वासुदेवोऽभ्यभाषत ।

After hearing the words of Varāhamūrtī, Śrīnivāsa spoke thus :

श्रीनिवास उवाच— Śrīnivāsa spoke

कुलदेवीप्रतिष्ठां च करिष्ये शरणे तव ॥ ८६ ॥

Oh! Varahamurthy, in your place/temple, I shall instal the Kuladevatā, Śamī tree.

इत्येवं प्रार्थयन्तं तं श्रीनिवासं परात्परम् ।
तथाऽस्त्वित्यब्रवीद्राजन् कोलरूपी हरिः स्वयम् ॥ ८७ ॥

Likewise was the prayer by Śrīnivāsa to Varāha. Then Varāha spoke to Śrīnivāsa who is great of the greatest and approved the proposal of Śrīnivāsa, for the installation of Śamī tree.



2. Sarasa Bhāratī Vilása - Haripriya Vilāsa - Varāha Vandana

वराहवन्दनम्

वामांकस्थधराकरांजलिपुटप्रेमातिहृष्टांतरं
सीमातीतगुणं फणींद्रफणगश्रीमान्यपादांबुजम् ।
कामाद्यात्मकशंखचक्रसुवरोद्दामाभयोद्यत्करं
सामादीड्य वराहरूपममलं हे मानसे संस्मर ॥ ३१ ॥

हे मानसे वराहरूपं अमलं संस्मर = (Here Śrī Vādirāja Mahān extols about the Paramātmā in Varāha rūpa which is the Pratimā of Samsthāna) Oh! mind, always remember and do dhyāna of Varāha rūpa which is without any kind of defects or blemishes. How that Varāhamūrty is, further described as :

1. वामांकस्थधराकरांजलिपुटप्रेमातिहृष्टांतरं =
   (i) Bhūmi is sitting on His left thigh.
   (ii) Dharā devi is seen with folded hands and seeing the same, Varāha mūrty has very happy mind.

(2) सीमातीतगुणं = Varāha Mahāprabhu is possessing infinite auspicious attributes which is beyond limits of anyone to imagine,

(3) फणींद्रफणगश्रीमान्यपादांबुजम् = Varāha is having fine pādas, which are always extolled by Mahālakṣmī; and also which were kept on the hoods of the serpent Kāliya.

(4) कामाद्यात्मक शंखचक्र = Varāha mūrty is having Chakra whose presiding deity is Bhārata, in one Hand; and

in the other Conch for which the presiding deity is Aniruddha.

(5) सुवरोद्दामाभयोद्यत्करं = Further, Śrī Varāhamūrty is having shoulders in the lifted form, which are indicative of granting boons as well as granting shelter to the devotees.

(6) सामादीड्यं = Being always sung/praised by Sāmavedas.

Note :

फणीन्द्रफणग श्रीमान्यपादांबुजम्— Śrī Vādirāja Mahān brings to our notice about the greatness of Paramātmā's Pādas described in Dwādaśa stotra : in the 11th Adhyāya 8 times : आनन्दस्य पदं वन्दे ब्रह्मेन्द्राद्यभिवन्दितम् ॥ These Pādas are adored by Chaturmukha Brahma, Devendra and all devatās. Mahālakṣmī should also be taken into account by this, since she is the first and foremost devotee of the Lord Hayavadana, since 'ब्रह्म' śabda denotes Her also. "प्रकृतिः परं ब्रह्म" इति.

* * *

कोलाय लसदाकल्पजालाय वनमालिने ।
नीलाय निजभक्तौघपालाय हरये नमः ॥ ३२ ॥

कोलाय हरये नमः = Śrī Hari who has the Avatār of Varāha, and for Him, namaskārams are submitted.

कोलाय = That Śrī Varāha mūrty, How He is, described by the saint Śrī Vādirāja as :

1. लसदाकल्पजालाय = Varāha Mahāprabhu is wearing shining ornaments, in groups.
2. वनमालिने = Varāha Mahān is wearing flower garland around His neck.
3. नीलाय = Varāha is dark blue in colour.

4. निजभक्तौघपालाय = Varāha is the protector of the groups of devotees of Him.

Note :

Supreme Nārāyaṇa has taken Avatār as Varāha, twice :

(1) Very ancient — Ādi Varāha.

(2) Recent — as Varāha rūpa.

He killed the demon Hiraṇyākṣa.

Śrīmad Āchārya says in Tātparya Nirṇaya 3-38 as :

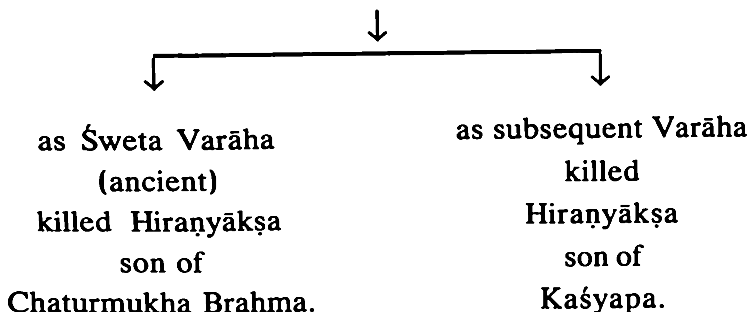
ततः स मग्नामलयो लयोदधौ
मही विलोक्याशु हरिः वराहः ।
भूत्वा विरिंचार्थमिमां सशैलाम्
उद्धृत्य वारामुपरि न्यधात् स्थिरम् ॥ ३८ ॥

The Supreme God, who has no laya, saw the earth merged into the pralaya waters. Then He took the incarnation of Śweta Varāha, and lifted the earth from the waters and placed on it, for the sake of Chaturmukha Brahma.

ततो हिरण्याक्ष उदारविक्रमो
दितेः सुतो योऽवरजः सुरार्थे ।
धात्रार्थितेनैव वराहरूपिणा
धरोद्धृतौ पूर्वहतोऽब्जजोद्भवः ॥ ४० ॥

Hiraṇyākṣa, the son of Kaṣyapa and the younger brother of Hiraṇyakaśipu, was killed at the request of Chaturmukha, in the form of Varāha; is one of the 10 Avatārs of Nārāyaṇa.

Another Hiraṇyākṣa who was killed by the Supreme God Śweta Varāha while lifting the Earth from Pralaya water is the son of Caturmukha Brahmā.



* * *

धात्रीं शुभगुणपात्रीमादायाशेषविबुधमोदाय ।
शेषे तमिममदोषे धातुं हातुं च शंकिनं शंके ॥ ३३ ॥

Here Śrī Vādirāja Mahān describes about Ādi Varāha, who was responsible for lifting the earth from the pralaya water, while it was carried by the Ādi-Hiraṇyākṣa, who was the son of Chaturmukha Brahma.

अशेषविबुधमोदाय = In order to please and to bring happiness to all the devatās,

धात्रीं शुभगुणपात्रीं = Śrī Varāha brought back Bhūmīdevi who is the reservoir of all auspicious attributes.

शेषे तमिमदोषे = to place the earth on the hood of the serpent King Śeṣa.

धातुं हातुं च शंकिनं शंके = Otherwise to have the earth by Himself on His mouth. Like this, I guess about the glorious act of Śrī Varāha, so describes Śrī Vādirāja Mahān.

Note :

(१) आदिवराहः = दशावतारेभ्यः पूर्वं सृष्टविरिंचोपकाराय श्वेतवराह-तया अवतीर्णः हरिः ॥

Even earlier to the popular Ten Avatārs, Hari took the Avatār as while Varāha, in order to help Caturmukha Brahmā.

(२) स्वयमेव मग्नधरोद्धृतौ अध्वनि निरोद्धुं आगते, सति, पूर्वहतः ब्रह्मणः पुत्रः आदिहिरण्याक्षनामा ॥

While the earth was being lifted from Pralaya waters, there was duel between this white Varāha and the ancient devil Hiraṇyākṣa, who was born as the Son of Chaturmukha Brahma.

(३) कश्यपसुतः हिरण्याक्षः बलात् महीं अंबुनि निमज्जयामास, तदा तां उद्धरता दशावतारपङ्क्तिस्थेन हरिणा हतः ॥

The other demon born as the son of Kasyapa ṛshi forcibly took away the earth by his strength. Śrī Hari killed that asura Hiraṇyākṣa, by taking the avatār as Varāha — being one among the 10 famous avatāras.

Mahābhārata Tātparya Nirṇaya states in 3-38 :

ततः स मग्नामलयो लयोदधौ
महीं विलोक्याशु हरिर्वराहः ॥

Then the Supreme Paramātmā who has no laya saw the earth merged into the Pralaya waters, took the incarnation as Śweta Varāha, lifted the same up.





3. Tīrtha Prabandha - Pūrva Prabandha
Śrīmuṣṇa Śweta Varāha

श्रीमुष्ण - श्वेतवराहः

वराह वरदंष्ट्रया कुटिलया कठोरं रिपुं
विदीर्य सुरधुर्य गां निजपदारविन्दानुगाम् ।
उपेत्य सुखचित्तनुः सरसलीलयाऽऽलिंग्य तां
सितांग जगतां गते विहरसीह पुण्यस्थले ॥ ४१ ॥

श्रीमुष्ण-श्वेतवराहं वर्णयति ॥

Description of Śweta-Varāha of Śrīmushṇa is done here.

इह पुण्यस्थले विहरसि = In this Puṇya-Kṣetra, Śrīmushṇa, Śrī Varāha, you are sporting splendidly.

How that Śrī Varāha is : showed below :

सितांग = Varāha has white Body.

जगतां गते = Varāha is the final destiny for all the Jagat.

सुरधुर्य = सुरेषु धुर्य = श्रेष्ठ - Varāha is the supreme best of all devatās.

(हे) वराह = Oh! Varāha rūpi Śrī Hari,

कुटिलया वरदंष्ट्रया कठोरं रिपुं विदार्य = By the strong and twisted canine teeth, Śrī Varāha torn off the cruel enemy Hiraṇyākṣa.

सुखचित्तनुः = Varāha's Body consists of happiness and Jñānam.

(त्वं) निजपदारविन्दानुगां उपेत्य = You, with your sevakās of your pādās, namely Bhūdevi, and joining with her.

सरसलीलया तां आलिंग्य = by your sportive romantic activities by embracing her, you sport in this Puṇya-Kṣetra.

Śrīmushṇa Śrī Varāha Mahāprabhu is a Swayam-vyakta Puṇya-Kṣetra, out of the eight, this is one. **Śrīmushṇam is about 60 kms. from Tirukoilur. Paramātmā took Varāha Avatār in this place only as per Purāṇic texts.**

Śrī Madhwāchārya has performed Chāturmāsya Vrata here is seen in Padma-Purāṇa, and also in Śrīmushṇa Māhātmya.

At that time, Śrī Madhwāchārya in order to redress famine there, took Daṇḍa and put a boundry and created a Tīrtham called as 'Danḍa-Tīrtham'. Whatever may be the shortage for water in that dry area, never water is dried up in this holy Tīrtha. Its holiness is equal to Gaṅgā.

There is another Danḍa-Tīrtha which is near Mangalore about 12 kms. by name Kāpu village. There Śrī Madhwa created a Tīrtha during his Gurukula Period.

Like this, Śrīmushṇam has the presence of Śrī Hari as Varāha and Śrī Vāyu, by way Danḍa-Tīrtha.

In the whole Bhārat, this Śrīmushṇam is a Mahā-Kṣetra. In the Varāha temple, in one of the pillars, the vigraha of Śrī Madhwāchārya is there.

When the Swāmiji of Śrī Uttarādi Mutt visits here, the Vigraha is handed over by the temple authorities and with Mūla Rāma Pūja is performed. This is the tradition. Śrī Śrī 1008 Śrī Satyātma Tīrtha Mahāprabhu has recently built buildings at Daṇḍa Tīrtha and renovated the same in a splendid way, as a sevā to Śrī Madhwāchārya.

3. Tīrtha Prabandha - Pūrva Prabandha
Śrīmuṣṇa Śweta Varāha

श्रीमुष्ण - श्वेतवराहः

वराह वरदंष्ट्रया कुटिलया कठोरं रिपुं
विदीर्य सुरधुर्य गां निजपदारविन्दानुगाम् ।
उपेत्य सुखचित्तनुः सरसंलीलयाऽऽलिंग्य तां
सितांग जगतां गते विहरसीह पुण्यस्थले ॥ ४१ ॥

श्रीमुष्ण-श्वेतवराहं वर्णयति ॥

Description of Śweta-Varāha of Śrīmushṇa is done here.

इह पुण्यस्थले विहरसि = In this Puṇya-Kṣetra, Śrīmushṇa, Śrī Varāha, you are sporting splendidly.

How that Śrī Varāha is : showed below :

सितांग = Varāha has white Body.

जगतां गते = Varāha is the final destiny for all the Jagat.

सुरधुर्य = सुरेषु धुर्य = श्रेष्ठ - Varāha is the supreme best of all devatās.

(हे) वराह = Oh! Varāha rūpi Śrī Hari,

कुटिलया वरदंष्ट्रया कठोरं रिपुं विदार्य = By the strong and twisted canine teeth, Śrī Varāha torn off the cruel enemy Hiraṇyākṣa.

सुखचित्तनुः = Varāha's Body consists of happiness and Jñānam.

(त्वं) निजपदारविन्दानुगां उपेत्य = You, with your sevakās of your pādās, namely Bhūdevi, and joining with her.

सरसलीलया तां आलिंग्य = by your sportive romantic activities by embracing her, you sport in this Puṇya-Kṣetra.

Śrīmushṇa Śrī Varāha Mahāprabhu is a Swayam-vyakta Puṇya-Kṣetra, out of the eight, this is one. **Śrīmushṇam is about 60 kms. from Tirukoilur. Paramātmā took Varāha Avatār in this place only as per Purāṇic texts.**

Śrī Madhwāchārya has performed Chāturmāsya Vrata here is seen in Padma-Purāṇa, and also in Śrīmushṇa Māhātmya.

At that time, Śrī Madhwāchārya in order to redress famine there, took Daṇḍa and put a boundry and created a Tīrtham called as 'Daṇḍa-Tīrtham'. Whatever may be the shortage for water in that dry area, never water is dried up in this holy Tīrtha. Its holiness is equal to Gaṅgā.

There is another Daṇḍa-Tīrtha which is near Mangalore about 12 kms. by name Kāpu village. There Śrī Madhwa created a Tīrtha during his Gurukula Period.

Like this, Śrīmushṇam has the presence of Śrī Hari as Varāha and Śrī Vāyu, by way Daṇḍa-Tīrtha.

In the whole Bhārat, this Śrīmushṇam is a Mahā-Kṣetra. In the Varāha temple, in one of the pillars, the vigraha of Śrī Madhwāchārya is there.

When the Swāmiji of Śrī Uttarādi Mutt visits here, the Vigraha is handed over by the temple authorities and with Mūla Rāma Pūja is performed. This is the tradition. Śrī Śrī 1008 Śrī Satyātma Tīrtha Mahāprabhu has recently built buildings at Daṇḍa Tīrtha and renovated the same in a splendid way, as a sevā to Śrī Madhwāchārya.

Śrīmushṇa Varāha Kṣetram

In Varāha Purāṇa, a list of 108 Kshetrās have been given as 'Swayaṁvyakta'. In the list

(1) Śrīmushṇam	(2) Veṅkaṭādri
(3) Śrīrangam	(4) Kumbhakoṇam
(5) Anantaśayanam	(6) Ahobilam
(7) Nara Nārāyaṇam	(8) Dwāraka
(9) Mathura	(10) Janārdana (Varkala)

etc. are there.

Śrīmushṇa Māhātmya states that among the Rivers, Gaṅgā is supreme, like that Śrīmushṇam among the Kshetrās.

(2) In that 108 Kshetrās, the following eight are very very important. They are.

(1) **Śrīmushṇam**	(2) Śrīraṅgam
(3) Veṅkaṭādri	(4) Ahobalam
(5) Nara-Nārāyaṇam	(6) Salaki Rāmagiri.
(7) Purushottama	(8) Toṭādri.

It is the tradition that in all places the pūjā is performed by Chaturmukha Brahma. Stotras are sung by Saraswati. All these are accepted by Lakṣmīkānta, who is with Śrīdevi and Bhūdevi. In Śrīmushṇam all Tīrthās join and all the devatās join there. For the sevā to Śweta-Varāha all the Ṛshis, Vedic scholars reside there. It is said that mere darśan of Kṣetra once, devotees will attain Mukti and they can reach Vaikuṇṭha, has been said in Varāha-Purāṇa dealing with the Mahimās of Śrīmushṇam.

(3) It is said that the devotee Prahlāda did sevā to Śrīmushṇam Varāha-Murty and got His anugraha. Due to that, he became one of the best devotees of Nārāyaṇa, and has the fortune of Darśan of Lord Narasiṁha and ultimately reached Mokṣa in Sāyujya status.

(4) Nārada Purāṇa states, That Varāha-rūpi Paramātmā brought the Earth from the sea and removed the miseries of the devatās. At that time, Bhūmīdevi did prayers to Varāha, not to leave for Vaikuṇṭha and wished to worship Him always. **So Varāha stayed at the place on the Earth, where the Bhūmi was brought up that place is 'Śrīmushṇam'.** Since Varāha dwells along with Bhūmi devi, He is called as 'Bhūvarāha-Murty'. Varāha Purāṇa says that for the devotee who worships Him, as Varāha, He would be granting Brahma-Loka and for the devotee who worships Him as 'Bhūvarāha', He would grant 'Sāyujya' status. **Then Śrī Varāha ordered the devatās also to stay over at Śrīmushṇam along with Him.** So in Śaṅkha Tīrtha, the Śaṅkha Devatā, in Agnī Tīrtha, Agnī, in Brahma Tīrtha, Chaturmukkha Brahma, in Bhārgava Tīrtha Garuḍa, in the Gopura, Śrī Vāyu, in Balipīṭha Adiśesha, in the threshold Viśvaksena remain and do their respective sevā to Śrī Bhūvarāha. For Example :

Adiśesha : Prevents those devotees who worship Bhūvarāha from the troubles of Yama's servents.

Devendra : takes the devotees to Swarga when they daily remember and worship Bhūvarāha Mūrty.

Gandharwās : They hold weapons to punish the sinners.

This Śrīmushṇa Kṣetra serves as :

for Chaturmukha Brahma :
and other great gods— as Vedādhyayana Bhūmi.

for Devatās— as Yāga Bhūmi
for human beings— as Mokṣa Bhūmi.

Those who die at Śrīmushṇam would be exonerated from all sins and they reach Mokṣa. Those who observe Ekādaśi on fast and on the next day Dwādaśi with rice powder and honey mixed, when offered to Bhūvarāha, it is believed that they would clear off all the sins committed in seven ealier births.

The Mahimā of Annadāna and Śrīmushṇam

There lived a Brāhmin by name 'Sambaran' at Śrīmushṇam. Daily he used to visit about ten villages and collect food and was running the family. He used to donate the excess **food as Annadāna at Sirmushṇam.**

Onc day Lord Viṣṇu wanted to examine the depth of devotion of that Bhakta.

He appeared in the form of an old man along with a lion and demanded for food. All the food and every thing in the house was sold and converted into food were all eaten by the old person. The lion cried in hunger and wanted to eat the cow in the house, but Sambaran asked the lion not to hurt the cow but offered himself instead as food to the lion. But the lion told that eating alone of him may be insufficient for it as food. There upon the Brāhmin offered his wife and son along with him as food.

Śrī Viṣṇu was pleased by the devotion and annadāna of the Brāhmin and appeared before him with Garuḍa as the chariot. Sambaran was highly pleased and prayed for Bhakti at His Lotus Pādas steadily always. But Śrī Viṣṇu granted him the joyful life at Swarga for some time and then to be born as 'Śíbi' Chakravarti on the Earth with large fame and reputation and then to reach Mukti. **All these were obtained by him due to the Mahimā of Annadāna at Śrīmushṇam.**

Rathotsava at Śrīmushṇam

Once, there lived a person by name 'Bhiguprastham'. He was involved in agriculture and trade. He was an extra-ordinary miser and never spent any amount on charities or donations and did enjoy himself. Just money was spent to maintain the family and to live here.

Once a Brāhmin called Padmabandhu met that Bhiguprastha. This Padmabandhu was a pious Brāhmin dedicated to the Lotus Pādas of Lord and was doing Vedādhyayana and reading the śāstrās. He used to perform Yajñās during Vasanta Kāla. This Padma-bandhu did upadeśa to that Bhiguprastha at the appropriate time. Padmabandhu said, that wife, children, house, wealth and others, will be attracted to a person as per his dhārmic deeds. This body is not stable. One day it should be destroyed. Hence dharmās should be done before Yama's call.

When Bhiguprastha asked about the dhārmic deeds, that Brāhmin explained as under :

(i) digging of wells, Tanks etc.

(ii) building Nandanavana, Manṭapa.

(iii) helping those who took refuge.

(iv) Annadāna.

(v) installing water facilities etc.

These are the general dhārmic deeds. Further there are certain activities which are called as 'Mahādharmās'. They are :

(i) Punishing the sinners,

(ii) Doing Prachāra of Veda-Śāstrās.

(iii) Worshiping in Temples and building those temples.

(iv) Understanding and reading of Vedic philosophies.

(v) **Devotion towards Śrī Viṣṇu.**

(vi) detachment in life and respect to the learned elders etc. They are very rare to be achieved. The person who born as an human being should achieve these, since the best opportunity is given to him.

On hearing this, Bhiguprastha repented about his past life. Then he as to where such dhārmic deeds had to be performed. For this Padmabandhu said :

"North of Kāveri River, there is a Kṣetra by name, Śrīmushṇam. Even by thinking about that Kṣetra, all the sins would be cleared. The devotee would reach Viṣṇu-Loka. Do various dhar-mās there. There Śrī Viṣṇu will give darśan in the Rūpa of Varāha. Then you lit lamps in that temple and perform Rathotsava there".

Bhiguprastha came to his house and discussed with the family members and started to Śrīmushṇam. There he took bath at 'Nitya-Puṣkariṇi' and had darśan of Śrī Varāha-rūpi Bhagawān who eliminated Daṇḍakāsura. He gave various articles in charities. He constructed a chariot for the lord. He bought a village nearby to supplement for annual 'Rathotsava'. He performed Navarātri Utsava. **Due to all these charities at Śrīmushṇam, he was born as 'Priyavrata Mahārāj' in the next Kalpa, as the son of Swāyambhuva Manu and became the emperor of all the Earth surrounded by the seven seas and reigned for several years. So says Nārada Purāṇa.**

Japa Mahimā

Once there lived a Brāhmin by name 'Kamata' near Kashmir. He did various sinful deeds and was treated as an outcaste. So he wondered at various places and finally reached **'Śrīmushṇa Kṣetram'.**

There he heard a speech by a Paṇḍit that by reciting the 'Dwadaśākshara Mantra (**ॐ नमो भगवते वासुदेवाय**) all sins would be cleared off. Then he recollected the Upadeśa of his father.

There was turning point in his life. He straight went to Nitya Pushkariṇi and took bath there and started that Mantra Japa. He completed recitation by 5000 times. His life was separated. The servants of Yama arrived. Garuḍa also came and prevented those Yama's sub-ordinates. They inturned that Kamata should be taken to the hell due to his past sins. But Garuḍa refused to them because no devotee of Lord Śrī Viṣṇu should reach the Naraka is the prime Mandate. Garuḍa did Brahmopadesha and then took him to Vaikuṇṭha. Like this, the **Mahimās of Dwādaśākshara Mantra; holy bath at Śrīmushṇa Kṣetra, and Japa Mahima at that Kṣetra, have all been explained in Varāha Purāṇa in detail.**

Tīrthās at Śrīmushṇam

(1) **Nitya Pushkariṇi :** Bath at the holy Nitya Pushkariṇi, darśan of Śrī Varāha Bhagawān, recitation of Bhagavad- Gītā; each one would bestow Mukti.

(2) **Lakshmi-Nārāyaṇa Saral :** This is the fittest place for Kanyādāna, Pradyumna is the Pūjā-Mūrty here. Devotee taking bath here and performing 'Kṛṣṇa' Mantra Japa, is sure to reach Mokṣa.

(3) **Bhūmi Tīrtha :** Here 'Bhūdāna' is welcomed. The Deity is 'Bhū-Varāha'. Varāha Mantra Japa should be done. Mokṣa is the result.

(4) **Chakra Tīrtha :** Here Śrī Hari was worshipped by Devendra. Tila-dāna is the best one here. Hari is the rūpa to be worshipped here. Sudarśana Mantra Japa should be done. Future births would be curtailed.

(5) **Brahma Tīrtha :** Janārdana has to be worshipped here. Dharmās relating to Gold and Vidyā to be done here. On Thursdays 'Viṣṇu-Sahasranāma' Japa to be done. Then all sins would be removed and Mukti is certain.

(6) **Agnī Tīrtha :** Bhārgava Rāma should be worshipped here. Tiladāna and Pātradāna should be done here. After bath 'Viṣṇu-Sūkta' should be recited. Then the devotee would be removed of all sins and would reach Mokṣa.

(7) **Veṇu Tīrtha or Daṇḍa Tīrtha : This is the western side of this Kṣetra. This is very very important.** Śrī Vāyu took avatār as Śrī Madhwāchārya. He visited and had darśan of Śrī Hari in various places like Tirupati, Kāñchi, Vṛddha-Giri and 'Śrīmushṇam'. Śrī Madhwa took bath in Nitya-Pushkariṇi and made it clean and blessed. Then Varāha Mantra was recited and had darśan of Him. Then he went for Bhikshā. In one house, a woman very sacred by name Kāntimati was there and she informed that her husband was out of station and she was pregnant and so she was unable to bring water due to strain. **Then immediately Śrī Madhwa by his Daṇḍa, produced a tank. then he took bath there, and drank the water and accepted the Bhikṣa. Śrī Madhwa also gave a boon that whoever takes bath in Māgha Śukla Pakṣa Navami at sunrise here, would eligible to become devatās. (This story is also differently narrated by some texts. Any how, this 'Daṇḍa Tīrtha' was created by Śrī Madhwa and is most sacred in the crux).**

(8) **Mṛtyuñjaya Tīrtha :** When Garuḍa carried Amṛta Kalaśa, he took some rest on the way and placed the vessel on the mountain. At that time, some drops of Amṛta were split and turned into a Tank; which is the present one.

By taking bath here, the life would be extended is found in Śrīmushṇa (Madhwa tradition) Purāṇa.



4. Brahmāṇḍa Purāṇa
Śrīmuṣṇa Māhātmyam
Bhūvarāha Stotram
श्रीभूवराहस्तोत्रम्

॥ श्रीगुरुभ्यो नमः ॥ हरिः ॐ ॥

ततः स राजा श्रीमुष्णो नित्यपुष्करणीजले ।
स्नात्वा संपूज्य देवादीन् शुचि-र्भूत्वा जितेन्द्रियः ॥ १ ॥

पिप्पल-द्रुम-मासाद्य कृताऽऽसन-परिग्रहः ।
तुष्टाव जगतामीशं नारायणं अनामयम् ॥ २ ॥

राजोवाच—

शुद्ध-स्फटिक-संकाशं पूर्णचन्द्र-निभाननम् ।
कटिन्यस्त-कर-द्वन्द्वं **श्रीमुष्णेशं नमाम्यहम्** ॥ ३ ॥

स्रष्टारं सर्व-लोकानां प्रेरकं सर्व-देहिनाम् ।
पालकं पालनीयानां **श्रीमुष्णेशं नमाम्यहम्** ॥ ४ ॥

हर्तारं प्रलये-काले रक्षकं मध्य-वर्तिनाम् ।
विरागदं स्वभक्तानां **श्रीमुष्णेशं नमाम्यहम्** ॥ ५ ॥

चिदा-नन्द-घनं पूर्णं सर्व-दोष-विवर्जितम् ।
स्वामिनं सर्वलोकानां **श्रीमुष्णेशं नमाम्यहम्** ॥ ६ ॥

येन व्याप्त-मिदं विश्वं बहि-रन्तश्च सर्वदा ।
सर्वा-वस्था-प्रेरकं तं **श्रीमुष्णेशं नमाम्यहम्** ॥ ७ ॥

भूतं, भव्यं, भवच्चापि जगदेतत्-चराऽचरम्।
यद्वशे वर्तते नित्यं **श्रीमुष्णेशं नमाम्यहम्** ॥ ८ ॥

ओत-प्रोत-मिदं यत्र पटवद्-विश्वतो-मुखम्।
सुमुखं सुस्मितं शान्तं **श्रीमुष्णेशं नमाम्यहम्** ॥ ९ ॥

अना-द्यनन्त-कालेऽपि यः स्वामी सर्व-देहिनाम्।
तं आदिदेवं देवेशं **श्रीमुष्णेशं नमाम्यहम्** ॥ १० ॥

निर्मायं मायिना-मीशं निर्गुणं सद्-गुणार्णवम्।
निर्दोषं निश्चलानन्दं **श्रीमुष्णेशं नमाम्यहम्** ॥ ११ ॥

सदा-ऽव्यक्तं सदाभासं सदा सन्तोष-संभृतम्।
सदा विलुप्त-विज्ञानं श्रीमुष्णेशं नमाम्यहम् ॥ १२ ॥

दयानिधिं दयाहीनं जीवानां आर्तिहं विभुम्।
दैत्यान्तकं गदा-पाणिं **श्रीमुष्णेशं नमाम्यहम्** ॥१३ ॥

पीतांबर-धरं देवं दण्ड-कान्तक-मच्युतम्।
देवेन्द्र-दर्प-हन्तारं **श्रीमुष्णेशं नमाम्यहम्** ॥ १४ ॥

अग्राह्य-मक्षरं नित्यं निर्भेद्यं निरवग्रहम्।
निरस्त-साम्या-तिशयं **श्रीमुष्णेशं नमाम्यहम्** ॥१५ ॥

निष्कलं निश्चलं विष्णुं वेद-वेद्यं सनातनम्।
विद्याधीशं विदां श्रेष्ठं **श्रीमुष्णेशं नमाम्यहम्** ॥ १६ ॥

कमलोद्भव-तातं तं कमलापति-मीश्वरम्।
कंजाङ्घ्रिं कमलाक्षं च **श्रीमुष्णेशं नमाम्यहम्** ॥ १७ ॥

चैत्रे कृष्ण-चतुर्दश्यां रेवत्यां भानुवासरे।
अश्वत्थरूपं वाराहं **श्रीमुष्णेशं नमाम्यहम्** ॥ १८ ॥

मुहूर्ते पञ्चमे जाते चैत्रेऽश्विन्यां च कृष्णके ।
अर्कवारे त्रयोदश्यां **श्रीमुष्णेशं नमाम्यहम्** ॥ १९ ॥

वराहं वरदं शान्तं पुण्य-श्रवण-कीर्तनम् ।
झिल्लिका-वन-हन्तारं **श्रीमुष्णेशं नमाम्यहम्** ॥ २० ॥

नित्य-पुष्करिणी-तीर-वासिनं वन-मालिनम् ।
मुनिहृत्-पद्मनिलयं **श्रीमुष्णेशं नमाम्यहम्** ॥ २१ ॥

यज्ञं यज्ञपतिं यज्ञ-कर्तारं यज्ञ-भावनम् ।
यज्ञाङ्गं यज्ञ-भोक्तारं **श्रीमुष्णेशं नमाम्यहम्** ॥ २२ ॥

संसार-भय-भीतानां जन्तूनां अभय-प्रदम् ।
सामगीतं सुराध्यक्षं **श्रीमुष्णेशं नमाम्यहम्** ॥२३ ॥

सहस्र-वदनं देवं सहस्राक्षं सदाशिवम् ।
सदा मङ्गल-कर्तारं **श्रीमुष्णेशं नमाम्यहम्** ॥ २४ ॥

ज्ञानदं कामदं भुक्तिमुक्तिदं मुनि-वन्दितम् ।
निराश्रयं निराधारं **श्रीमुष्णेशं नमाम्यहम्** ॥ २५ ॥

वट-पत्र-पुटे योग-शायिनं बाल-मीश्वरम् ।
त-मद्भुता-ऽर्भका-कारं **श्रीमुष्णेशं नमाम्यहम्** ॥ २६ ॥

दुग्धाब्धि-शायिनं देवं अनन्ता-सन-वासिनम् ।
वैकुण्ठ-निलयं विष्णुं **श्रीमुष्णेशं नमाम्यहम्** ॥ २७ ॥

वासुदेवं जगद्योनिं जगज्जाड्य-हरं हरिम् ।
जंभारि-भ्रातरं पूर्णं **श्रीमुष्णेशं नमाम्यहम्** ॥ २८ ॥

धर्म-प्रियं धर्म-रूपं धर्म-गोसार-मव्ययम् ।
धर्म-कृद् धर्म-धातारं **श्रीमुष्णेशं नमाम्यहम्** ॥ २९ ॥

जाह्नवी-जनकं कालं व्योमकेशं वृषा-कपिम् ।
खगेन्द्र-वाहनं कोलं **श्रीमुष्णेशं नमाम्यहम्** ॥ ३० ॥

नित्यं स्वतन्त्र-मव्यक्तं भक्ताधीनं परात्परम् ।
दामोदरं हृषीकेशं **श्रीमुष्णेशं नमाम्यहम्** ॥ ३१ ॥

यन्नाम-स्मृति-मात्रेण कोटि-जन्माघ-नाशनम् ।
भवनं भाव-शुद्धानां **श्रीमुष्णेशं नमाम्यहम्** ॥ ३२ ॥

कन्दर्प-कोटि-लावण्यं सूर्यकोटि-समप्रभम् ।
कोटीन्दु-जगदा-नन्दं **श्रीमुष्णेशं नमाम्यहम्** ॥ ३३ ॥

अनर्घ-हार-केयूर-कुण्डलाङ्गद-मण्डितम् ।
नीलालकं विशालाक्षं **श्रीमुष्णेशं नमाम्यहम्** ॥ ३४ ॥

ब्रह्म-रुद्रेन्द्र-गरुड-किन्नरो-रग-राक्षसैः ।
संसेव्य-मान-चरणं **श्रीमुष्णेशं नमाम्यहम्** ॥ ३५ ॥

हृत्पद्म-कर्णिका-मध्ये मुनिभिर्मनसा-ऽर्चितम् ।
भक्त-कल्प-द्रुमं कान्तं **श्रीमुष्णेशं नमाम्यहम्** ॥ ३६ ॥

हृषीकेशं हृषीकाणां नियामक-मरिन्दमम् ।
हृषीक-फल-दातारं **श्रीमुष्णेशं नमाम्यहम्** ॥ ३७ ॥

यो-ऽन्तः प्रविश्य सततं कारये-न्निखिला-कृतिम् ।
प्रापयन्तं फलं नित्यं **श्रीमुष्णेशं नमाम्यहम्** ॥ ३८ ॥

विपदां परिहर्तारं दातारं सर्वसंपदाम् ।
कर्तारं सर्वलोकानां **श्रीमुष्णेशं नमाम्यहम्** ॥ ३९ ॥

हिरण्याक्ष-वधोद्दण्ड-बाहुदण्डं महीश्वरम् ।
दण्डि-तेन्द्रिय-हृद्वासं **श्रीमुष्णेशं नमाम्यहम्** ॥ ४० ॥

दंष्ट्रा-कराल-वदनं भ्रुकुटी-कुटिलेक्षणम् ।
स्फटिकाद्रि-निभाकारं **श्रीमुष्णेशं नमाम्यहम्** ॥ ४१ ॥

इति राजा स्तुवन्नास श्रीमुष्णे वास-मावहन् ।
उद्वेला अभवन् सर्वे समुद्राः काल-चोदिताः ॥ ४२ ॥

एकार्णव-मभूत् तत्र पश्यति क्षितिपे-श्वरे ।
अभ्रान्तो योग-मारूढो निरीक्ष्य प्रलयं तथा ॥ ४३ ॥

आत्मन्यात्मान-माधाय परे ब्रह्मणि निष्कले ।
स जहौ भौतिकं देहं प्रवि-वेशा-ऽच्युतो-दरम् ॥ ४४ ॥

प्रवृत्तो-ऽस्मिन् ब्रह्मकल्पे स राजा च शतक्रतुः ।
जज्ञे पुरन्दरो नाम देवानां अग्रणी-र्बली ॥ ४५ ॥

देव-दानव-गन्धर्व-यक्ष-राक्षस-किन्नरैः ।
सङ्गीय-मान-सत्कीर्तिः अप्सरो-गण-सेवितः ॥ ४६ ॥

पत्नी साध्वी शची नाम्नी ललनानां शिरोमणिः ।
देवेन्द्र इति विख्यातः त्रैलोक्या-धिपति-र्विभुः ॥ ४७ ॥

तदिदं प्राप्त-मखिलं श्रीमुष्णेशप्रसादतः ।
एवं अन्ये च भूपाला देवाश्च ऋषयो-ऽपरे ॥ ४८ ॥

यक्ष-किन्नर-साध्याश्च श्रीमुष्ण-क्षेत्र-वासिनः ।
सिद्धि-मापु-र्महात्मानो योगिना-मपि दुर्लभाम् ॥ ४९ ॥

देवाश्च सिद्ध-सङ्कल्पा मुनयो-ऽमलचेतसः ।
श्रीमुष्णे वास-मिच्छन्ति मनुष्याणां तु का कथा ॥ ५० ॥

श्रीमुष्णेश-समं दैवं श्रीमुष्ण-क्षेत्र-सम्मितम् ।
विचारितेषु शास्त्रेषु नास्ति, नास्ति न संशयः ॥ ५१ ॥

श्रुत्वा श्रीमुष्ण-माहात्म्यं दृष्ट्वा श्रीमुष्ण-नायकम् ।
स्नात्वा श्रीमुष्ण-तीर्थेषु पुनर्जन्म न विद्यते ॥ ५२ ॥

सत्यं सत्यं पुनः सत्यं उद्धृत्य भुज-मुच्यते ।
श्रीमुष्णे मरणादेव मुक्तिमेति न संशयः ॥ ५३ ॥

ब्रह्म-ज्ञानं ऋते क्वापि मुक्ति-र्नैवोप-जायते ।
गङ्गाया तारकं ब्रह्मज्ञानं च उपदिशेद् हरः ॥ ५४ ॥

श्रीमुष्णे गरुडो ब्रह्मज्ञानं च उपदिशत्यलम् ।
श्रीमुष्णेशवराहस्य परितो योजन-त्रयम् ॥ ५५ ॥

गया-प्रयाग-काशीभ्यः सत्यं शतगुणा-धिकम् ।
तस्मा-न्नारद संसेव्यं श्रीमुष्णं पाप-नाशनम् ॥ ५६ ॥

श्रीमुष्णा-ऽभिमुखो भूत्वा सदा वृद्धाचले मुने ।
तपश्चरन् वसाम्यङ्ग श्रीमुष्णेशं च प्रीणयन् ॥ ५७ ॥

इति श्री ब्रह्माण्ड-पुराणे, श्रीमुष्ण-माहात्म्ये
एकादशोऽध्यायः ॥

नमः श्वेतवराहाय श्रीमुष्ण-निलयाय च ।
झिल्लिका-वन-वासाय श्रीमुष्ण-ब्रह्मणे नमः ॥ १ ॥

एवं यः कुरुते नित्यं श्रीमुष्णेश-नमस्कृतिम् ।
लभते वाञ्छितं सर्वं स्वकुलं च पुनाति सः ॥ २ ॥

॥ श्रीकृष्णार्पणमस्तु ॥



5. Śrī Varāha Hayagrīva Stotram

by Srī Vādirāja Mahāprabhu

श्रीवादिराजकृतम्

श्रीवराहहयग्रीवस्तोत्रम्

विदारितनिशाचरौ विश्ववेदविद्याकरौ
प्रयत्नजनतावनौ प्रशिथिलीकृताश्वाननौ ।
मनोरमतमाकृती मदनमानिताधःकृती
वराहतुरगाननौ वनजलोचनौ नौम्यहम् ॥ १ ॥

वराभयदरासिभिर्वलयवल्गुहस्तद्युभिः
प्रबोधशुभपुस्तक प्रगुणशंखमाल्यैर्युतौ ।
हरिन्मणिमणिद्युती हर वितायमानस्तुतौ
वराहतुरगाननौ वनजलोचनौ नौम्यहम् ॥ २ ॥

मनोज्ञपदसारसौ महित जानुमध्यरसौ
त्रिरेखशुभकंधरौ त्रिजगदादृतश्रीकरौ ।
विभूषणगणाश्रयौ विमलहारमालाश्रयौ
वराहतुरगाननौ वनजलोचनौ नौम्यहम् ॥ ३ ॥

रसामृतरसांकितौ रसिकभक्तवर्गार्चितौ
प्रसादभरितेक्षणौ प्रमथमंडली शिक्षणौ ।
विरुद्धधुरसंगरौ महितशक्तितोभंगुरौ
वराहतुरगाननौ वनजलोचनौ नौम्यहम् ॥ ४ ॥

सुखानुभवविग्रहौ सुजनसंघरक्षाग्रहौ
विनोदजित दानवाविलसदाकृति श्रीनवौ ।
भवाब्धिभयभंजनौ निजपदं सदा ध्यायिनां
वराहतुरगाननौ वनजलोचनौ नौम्यहम् ॥ ५ ॥

वराहतुरगास्ययोर्वरनुतिर्निजेवश्र्ययोः
कृपानिलयनेत्रयोः कृपणभक्तहृन्मित्रयोः ।
यतिश्शामलशांतये यपि विमृश्य हृद्रांतवे
व्यधत्त विलसत्पदाविमलवादिराजाभिधः ॥ ६ ॥

॥ इति श्रीश्रीवादिराजकृता वराहहयग्रीवस्तुतिः संपूर्णा ॥
॥ श्री कृष्णार्पणमस्तु ॥

★ ★ ★



6. Śrī Varāha Stotram
in Srīmad Bhāgavatam - Tṛtītya Skandha

श्रीमद्भागवते तृतीयस्कन्धे
श्रीवराहस्तोत्रम्

देवा ऊचुः—

जितं जितं तेऽजित लोक (यज्ञ)भावन-
त्रयी तनुं स्वां परिधुन्वते नमः ।
यद्रोमगर्तेषु निलिल्युरब्धय-
स्तस्मै नमः कारणसूकराय ते ॥ ३६ ॥

Caturmukha Brahmā and other devatās started extolling Bhagawān Śrī Varāha.

Oh ! Ajita. You cannot be won over by any second person. Oh ! Hari, you are the creator of all the worlds. By You everything has been won over.

By all the three Vedas, your Body is mainly and primarily described. You dipped that Body in the waters for eliminating the daityas.

Now in order that the waters go out of the hairholes for which you are shaking your Boby which is a beauty to see and for you, namaskārams are submitted.

In your Hairhole all the vast seas reside. You now come taken the rūpa of 'Varāha' for we are submitting namaskārams to that Avatāra Rūpa.

रूपं तवैतन्ननु दुष्कृतात्मनां
दुर्दर्शनं देव यदध्वरात्मकम् ।

छन्दांसि यस्य त्वचि बर्हिरोम-
स्वाज्यं दृशि त्वंघ्रिषु चातुर्होत्रम् ॥ ३७ ॥

By this stotra, it becomes patent and clear that Śrī Viṣṇu – Varāha is not like ordinary varāhas seen in the Jagat.

Oh ! Deva ! Your present rūpa is responsible for Yajña-sādhanas to be created. It is not possible for the sinners to see your Varāha rūpa. Only by pious and virtuous devotees can see your rūpa and by this, it becomes patent, that this Varāha is the actual Para-Brahman.

Further by the śabda 'अध्वरात्मकं' indicates that this rūpa – Avatāra is not merely to bring the Earth upwards but also responsible for all the creation of Yajña-sādhanas.

For Yajñas, it is only Śrī Viṣṇu by the name 'Yajña' is the devatā and Vedas declare so. By this also. it becomes clear that this Varāha rūpa is only actual Para-Brahman.

Further this Varāha Swarūpa is Yajñeśwara rūpa is clearly told so.

In this Varāharūpa's skin, all the seven Chandas reside. The Hairs are the Darbhas. In the eyes, for Hama, the Sādhana of ghee is present, by the four ṛtwiks, the kāryas which are done, all those iṣṭis, are available in the Pādas of Śrī Varāha.

स्रुक्तुंड आसीत्स्त्रुव ईशनासयो-
रिडोदरे चमसः कर्णरन्ध्रे ।
प्राशित्रमास्ये रसने ग्रहास्तु ते
यच्चर्वणं ते भगवन्नग्निहोत्रम् ॥ ३८ ॥

Oh Īśa ! By your lengthy Mouth, for Homa the big vessel made out of Aśwakāṣṭha By the Tip of Your Tongue, the Pātra by

name 'Sruk' was produced (Sṛuk is the main vessel by which the primary āhuti is offered in the homa). By your nose, the delicate small vessel 'Sruvā' is produced (Sruvā is the vessel used for Prāyaścitta Āhūti) In Your stomach, the vessel called 'Iḍā, is there. In that the ṛtwiks will share their respective share of Puroḍāśa).

In Your Ears, in the holes, the vessel of delicate size called 'Camasa' which four tops is available. In your Face, the Pātra called 'Prāśitra' is available. Or in your face, the Prominent āhuti to be given to Agni, namely the powdered rice rolled of, that bunch is created.

The 12 Somagrahas were created in the resana indriyas (Tongue) Oh ! Bhagawān, Your guiding by the Teeth, by that Agnihotra is created.

दीक्षात्मजन्मोपसदः शिरो य-
स्त्वं प्रायणीयोदयनीयदंष्ट्रः ।
जिह्वा प्रवर्ग्यस्तव शीर्षणं क्रतुः
सभ्यावसभ्याचितयोऽसवो हि ते ॥ ३९ ॥

By Your Avatāra itself, the deep vratas had been created. By your Head, the special Yajña Viśeṣa called 'Upasada' was created. By Your Teeth, the iṣṭis which are done at the beginning and at the hand in the Yajñas called Prāyaṇīya' and 'Udayanīya' were created. The temporary iṣṭi called and are done in Soma and others were creatred by Your Tongue. The proclamation for Yajña was born, from your head. From your prāṇa, the seven ṛtus were born, namely upto Pouṇḍraka, Śalya, Āvasathya, these three are the karma aṅgas for Mahā Yajña. They were done in Soma. This Varāha is the Janma-Bhūmi – Birthplace for them.

Otherwise by the Śabda 'Citayah' means Iṣṭikābandhana, Cayana and other Yajñas, the bricks are placed in the form of Garuḍa that is called as 'Citayaḥ'.

सोमस्तु रेतः सवनान्यवस्थितिः
संस्थाविभेदास्तव देहधातवः ।
सत्राणि सर्वाणि शरीरसन्धि-
स्त्वं सर्वयज्ञक्रतुरिष्टिबन्धनः ॥ ४० ॥

From Your Retas, Somalatā was born. सोमलता - is a kind of creeper which is used in Soma Yāga and then it is powdered. The rasa – Juice is taken, then homa to be made. What is left out, along with the master of the Yajña with ṛtwiks, will drink Leaving aside your Travel, your mere standing out of which 'Prātaḥ Savana', Mādhyandina Savana', and 'Sāyam Savana' – three a–gas of Yajñas were born. From Your Carma and Flesh, by those seven dhātus, Soma, Atirātra or Agniṣṭoma seven Sumtagas – namely Mahākratus were born. By Your body's gaps, all the Yāgas were born. In this śloka, all the प्रथमा विभक्ति should be taken as the 7th सप्तमी विभक्ति as allowed by Vyākarana (in the bhāṣya under the sūtra ॐ न प्रतीकेन हि सः ॐ - Brahma Tarka states "सर्वार्था प्रथमा यस्मात् सप्तम्यर्था ततो मता" इति ।)

All the Yāgas are done by many many ṛtwiks for many many days. You have the desire to establish all Yajñas, in your deha itself the iṣṭis which are done or Pratipat and other Tithis are available.

नमो नमस्तेऽखिलमन्त्रदेवता-
द्रव्याय सर्वक्रतवे क्रियात्मने ।
वैराग्यभक्त्यात्मजयानुभावित-
ज्ञानाय विद्यागुरवे नमो नमः ॥ ४१ ॥

Now all the Viśeṣaṇas told earlier are combined here and what is left over is covered and completed here.

For all the mantras and tantras, Varāha is the main Kāraṇa. He is the person who bestows all the satas from them. Whatever mantras and names and saṅkalpas in Yajñas and whatever karmas are done, are all done only by Varāha. He is pervading in all such karmas. Vairāgya is produced from You who has always won over the mind. Then as per their respective Bhakti, Swarūpa Viṣaya Jñāña is produced. For all the Vedas and for para-vidyā Brahma-sūtras, Varāha is the Guru, which from Him they were produced. (Vedas came out of His mouth. Brahmasūtras actually He did) for such Varāha, Namaskārams sre submitted again and again.

दंष्ट्राग्रकोट्या भगवंस्त्वया धृता
विराजते भूधरभूः सभूधरा ।
यथा वनान्निःसरतोदताधृता
मतंगजेन्द्रस्य सपत्रपद्मिनी ॥ ४२ ॥

Oh ! Most respectable and worshippable supporter of the Earth, the mountains and others combined Bhūdevi held by your tooth special in shining. This is like the elephant coming out of the Tank with all majectic nature and holding a lotus combined with leaves and flowers.

By this the name for Śrī Hari as 'Dharaṇīdhara' is fully justified.

त्रयीमयं रूपमिदं च सौकरं
भूमंडलं नाथ दता धृतेन ते ।
चकास्ति शृंगोढघनेन भूयसा
कुलाचलेन्द्रस्य यथैव विभ्रमः ॥ ४३ ॥

For devatās and others by the connection of other articles like clothes. ornaments etc., they get prakāśa, additional attraction.

For Śrī Hari, He is Swa-prakāśa and no further addition is needed, like this stuti is submitted to Varāha. Great mountain get beauty when the clouds rest on them as the top. Like that your Veda pratipādya rūpa – Varāha rūpa – is glittering by the whole jagat resting on You.

संस्थापयैनां जगतां सतस्थुषां
लोकाय पत्नीमसि मातरं पिता ।
विधेम यस्यै नमसा सह त्वया
यस्यां स्वतेजोग्निमिवारणावधाः ॥ ४४ ॥

Śrī Hari is fully aware of the desires and opinions of Carurmukha Brahmā and others. Before Śrī Hari asked the question as to what to do with the Earth, they submitted their version before Him (Śrī Varāha).

This moveable and immoveable jagat for which the mother is Bhūdevi, who is your wife. When you installed Her on the waters, it follows automatically that you are the father for all. (Or) For the Jagat. You are Father. This Earth is the Mother for the creatures and it was installed by you. Those who are doing Yajñas, by mantras they instal Agni – Tejas in Araṇi-pātras, like that in this Bhū-devi, you installed your Tejas and helped Her and all. But I Have nothing to do in return for the help you are doing and I only submit namaskārams with all my humility. All the devatās do namaskārams like that and submit before Him as :

"Oh ! Varāha rūpi Śrī Hari, along with for Bhūdevi, namaskārams are submitted.

कः श्रद्दधीतान्यतमस्तव प्रभो
रसांगताया भुव उद्धिबर्हणम् ।
न विस्मयोऽसौ त्वयि विश्वविस्मये
यो माययेदं ससृजेति विस्मयः ॥ ४५ ॥

The kāryas done by Śrī Varāha, is nor possible for others to do and no second person can voice it. Like this, the devatās submit before Him. Oh ! Prabhu, this Bhūmi went down to Rasātala and you brought up to the level. This work is not possible by anyone and even cannot be thought by mind. Nobody can do such great Mahākāvya is a delight and wonder to us. But it is no delight to your goodself.

You are a wonder and delight. In you there are infinite wonders like this. You are capable of creating the world by Your mere Dasire itself. Then Your great delightful Swarūpa can be well imagined.

इदं मायया सृजति— So Paramātmā Takes Prakṛti while creating the world, only to help Her. But it is not needed for Him. When God any sādhana which are all wholly and absolutely dependent on Him, it shows His mercy towards them, when they are used.

विधुन्वता वेदमयं निजं वपु-
र्जनस्तपःसत्यनिवासिनो वयम् ।
सटाशिखोद्भूतशिवाम्बुबिन्दुभि-
र्विमृज्यमाना भृशमीशपाविताः ॥ ४६ ॥

By words your vast auspicious qualities to an extent were narrated; Further by mind, those qualities have been remembered, by this, the cleanliness of mind has taken place.

Outside by your hairs on the Neck and they were shaken, by that fresh and clean water drops were created by them we have become pure and clean like this submission were made.

Oh ! Īśa, Your Body is the one referred to by all Vedas primarily. When that Bady was brought outside from the waters

and when it was just oscillated, then Janoloka, Tapoloka, Satya-Loka and in other regions we are residing, we became blessed by the sprinkling of the drop of water, from your body. Due to that our bodies became very very pure and virtuous.

स वै बत भ्रष्टयतिस्त्वैषते
यः कर्मणां पारमपारकर्मणः ।
त्वद्योगमायागुणयोगमोहतो
विस्रंसतां नो भगवन्विधेहि शम् ॥ ४७ ॥

Some examples were given for the Body of Śrī Varāha, likewise some examples were given for His activities, by that it should not be construed that His body has limits and also His qualities.

Whoever thinks about your action of saving the earth, as an ordinary usual feat, then such person is definitely a person having most wicked and bad buddhi. The śabda 'Va' indicates that for Such person, hell is definite and assured.

For us, such miserable hells should not be attained by our bad Jñānam, for as the regions where joy and happiness are found, should be reached. Like this, prayers are submitted. Due to Your śakti relating to bandha, we are having had mind and buddhi. Tatwa-Jñānam is not steadily available in us. That Jñānam should be made steady in us. For the Jñānam which is there to attains Sukha lokas, such lokas, Oh ! Bhagawān, may be bestowed on us.

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

सन्दिग्धयुद्धमति-मन्दं प्रदृश्य सुरमन्दाकवन्दितपदो
वृन्दारकेश बहु-सन्दोहभीकरस-मन्दप्रतापमदगम् ।

निन्द्यं दितेरवर-मन्दं ह्यहन्सुजन-वृन्दीयसां रिपुतमं
वन्द्यं हि तं भुवन-वृन्देऽयमेनमिह वन्दे वराहवपुषम् ॥

I bow here before this adored and universally adorable Boar-form God, who feigned a slow and doubtful fight at first and being appealed to by the entreaty of suras, killed the wicked and low son of Diti who was the arch-enemy of the most righteous of mankind and was elated by the pride of an immence process such as terrorised the vast hosts of Devas' leaders.

By : ***C. M. Padmanābhācār***
Coimbatore





7. Śrī Viṣṇu Stuti

by Śrī Satyasandha Yati

श्रीविष्णुस्तुतिः

श्री १००८ श्री सत्यसन्धतीर्थयतिकृता

आम्नायोद्धार भृभृद्-धरधरणिधर श्री हिरण्यासुरारे
खर्वाङ्ग क्षत्रगोत्रा-पह दशरथभूः कंसशात्रो विनेत्र ।
अर्विञ् शर्वेश पूर्वा-मरगण विनता-नन्तरूप क्रियावन्
व्यास श्री सत्यबोधाख्य गुरुहृदया-वास विष्णो नमस्ते ॥ ४३ ॥

(१) शर्व-ईश-पूर्व-अमर-गण-वि-नत=शर्वस्य ईशः शर्वेशः चतुर्मुखः पूर्वः येषां ते अमराः, तेषां गणेन विशेषेण नमस्कृत, (२) आम्नाय उद्धार= वेदोद्धारकर्तः । मच्छावतार, (३) भूभृद्-धर = अमृतमथनकाले स्वपृष्टधृत-मन्दर, कूर्म, (४) धरणि-धर = भूधर, वराह (५) श्री-हिरण्यासुर-अरे= हिरण्यकशिपुसंहारक, श्रीनृसिंह (६) खर्व-अङ्ग = वामन ("खर्वा ह्रस्वस्तु वामनः" इति कोशः) (७) क्षत्र-गोत्र-अपह = दुष्टक्षत्रियवंशसंहारक परशुराम (८) दशरधभूः = दशरथपुत्र, राम (९) कंस-शात्रो = कृष्ण (१०) विनेत्र = चक्षुरिन्द्रियाविषय बौद्धप्रतिमाऽदर्शनस्य लौकिकवैदिकप्रसिद्धत्वात् (११) अर्विन्-अर्वाः अश्वः वाहनत्वेन अस्ति इति अर्विन्, कल्किन् (एवं दशावतार-विशिष्ट) (१२) अनन्तरूप-क्रियावन् (१३) श्री सत्यबोधाह्वय-हृदय-आवास (१४) व्यास (१५) विष्णो (१६) ते (१७) नमः, "अस्मान् अव" इति शेषः ।

This is in "स्रग्धरावृत्तम्".

(14) व्यासः = O ! Vedyāsa. (15) विष्णो = O ! Viṣṇu, (1)शर्व-ईश-पूर्व-अमर-गण-वि-नत = who are adored by Brahmā and other devatās, (1) आम्नाय-उद्धार = who rescued Vedas in the incarnation of Fish, (3) भूभृद्-धर = Who supported / carried Mandāra

Mountain on the back when you took avatār as Tortoise, at the time of churning of the ocean for obtaining nectar (4) धरणि-धर = oh ! bearer of Bhūdevi, Varāha (5) श्री हिरण्यासुर-अरे = O ! Nara-simha, the killer of Hiraṇyakaṣipu, (6) सर्व-अङ्ग = O ! Vāmana of small / short stature, (7) क्षेत्र-गोत्र-अपहस = O ! Paraśurāma that destroyed the evil minded wicked King, (8) दशरथभूः = O ! Rāma, the son of Daśaratha (9) कंसशत्रो = O ! Krṣṇa, the enemy of Kamsa, (10) विनेत्र = O ! Buddha, who are not the object of vision, (11) अर्विन् = O ! Kalki, having a horse as vehicle/vāhana (12) अनन्तरूपक्रियावन् = who took not only this ten incarnation but inumarable others and performed infinitely Many feats.





8. Śrī Daśāvatāra Stuti - Aśwadhāṭī
by Srī Vādirāja Tīrtha Mahān

दशावतारस्तुतिः
श्री १००८ श्री वादिराजमहाप्रभुविरचिता
अश्वधाटी

ॐ श्री वराहाय नमः ॐ

नीलाम्बुदाभ शुभशीलाद्रिदेहधर खेला(धृ)हतोदधिधुनी
शैलादियुक्तनिखिलेलाकटाद्यसुर तूलाटवीदहन ते।
कोलाकृते जलधिकालाचलावयवनीलाब्जदंष्ट्रधरणी
लीलास्पदोरुतलमूलाशियोगिवर जालाभि वन्दित नमः ॥

(१) कोलाकृते = कोल-आकृते - वराहरूप

Oh ! Lord of Varāha Rūpa.

(२) नीलांबुदाभ = नील-अंबुद-आभ = नीलमेघवर्ण

You glitter like the dark clouds.

(३) शुभशील = शुभ-शील

Your nature is preforming auspicious deeds like protection of the world.

(४) अद्रिदेहधर = पर्वतसमान - विग्रह - अद्रि-देह-धर

Your figure is very big like a mountain (that is you are without oscillation).

(५) खेला(धृतो)हतोदधिधुनीशैलादियुक्तनिखिलेलाकटाद्यसुरतूला-टवीदहन

खेला-धृत(हृत)-उदधि-धुनि-शैलादि-युक्त-निखिल-इला-कट-आदि-असुर-तूलाटवी-वहन

The ādi asura Hiraṇyākṣa raised the Earth along with its seas, rivers, mountains and trees after converting it into a mat.

Your goodself destroyed that asura fast as fire destroys heaps of cotton.

खेलया = लीलया धृतः (हृतः) उदधि-धुनी-शैलादियुक्त-निखिलेला-कटः समुद्र-नदी-पर्वतादि सहित निखिल भूमिरूपकटः येन तस्य आद्यसुरस्य आदिहिरण्याक्षस्यैव तूलाटव्याः कार्पासप्रचुरण्यस्य दहन ।

Tātparya Nirṇaya : 3-40 :

धात्रार्थितेनैव वराहरूपिणा
धरोद्धृतो पूर्वहतोऽब्जजोद्भवः ॥ ४० ॥

Another Hiraṇyākṣa was killed by the Supreme God Śveta Varāha while lifting the earth from pralaya water, is the son of Caturmukha Brahmā.

आदिवराहः = दशावतारेभ्यः पूर्वं सृष्टिविरिंचस्य उपकाराय श्वेतवराह-तया अवतीर्णः हरिः ।

Before the popular The avatārās, Śri Hari took the form as 'white Varāha' and killed the ādi-Hiraṇyākṣa who did the mischief of stealing away the Earth.

(६) जलधिकाल = जलधि-काल = जलधिं कलयति क्रीडार्थं स्वीकरोति इति तादृशः ॥

You have chosen the ocean as your play ground.

(७) अचलावयवनीलाब्जदंष्ट्र = अचल-अवयव-नीलाब्ज-दंष्ट्र = अचलावयवा भूम्यवयवा एव नीला-ब्जवत् नीलसरोजवत् यस्यां तादृशी । दंष्ट्रा प्रान्तदन्तो यस्य तादृश ॥

Your two canine teeth (Korai Teeth) appear like indeevara flower (dark flower – blue water lilly) they appear black in colour by reflecting your Black Body.

(८) धरणीलीलास्पदोरुतल = धरणी-लीला-आस्पद-उरु-तल = धरण्याः लीलास्पदं क्रीडाश्रमं उरुतलं तस्य तादृश ॥

You eliminated the daitya Hiraṇyākṣa without any effort and brought back the Earth to safe situation.

The curse by Sanaka, Sanatkumāra etc. First they were born and were residing inside the demons Hiraṇyakaṣipu and Hiraṇyākṣa, then as Rāvaṇa and Kumbhakarṇa and finally they lived inside Śiṣupāla and Dantavaktra.

ततो हिरण्याक्ष उदारविक्रमो
दितेः सुतो योऽवरजः सुरार्थे ॥ ३-४० ॥

Hiraṇyākṣa, the son of Kaśyapa and the younger brother of Hiraṇyakaśipu was killed at the request of Caturmukha Brahmā, by Paramātmā in the form of Varāha, who was on of the famous ten incarnation of the Supreme God.

Dwādaśa Stotra says in 9-7 as :

सगिरिवरधरातलवहसुसूकर परम विबोध हे भव मम शरणम् ॥

Varāha has the body which supports the entire Universe constituting huge mountains. He is the Supreme avatāra where knowledge itself is His body and there is no iota of प्रकृतिसम्बन्धः. I am taking shelter in that Varāhamūrtī who is my saviour / protector.



9. Śrī Vedavyāsa Karāvalambana Stotram

by Srī Yādavārya Mahān

श्रीवेदव्यासकरावलम्बनस्तोत्रम्

Śloka 9

क्षोणीहरोरुबलदैत्यहिरण्यनेत्र-
संहारकारण कराग्रक्षुरप्रमोदिन्।
पृथ्वीधराध्वरवरांग वराहरूप
वासिष्ठ कृष्ण मम देहि करावलंबम्॥ ९॥

एवं कूर्मावतारकृत्यं सर्वं निरूप्य, इदानीं श्वेतवराहस्य हिरण्याक्षवध-पूर्वकं धरोद्धारप्रकारमाह— 'क्षोणीहर' इति॥

Śrī Yādavāchārya, the great author after completing the narration of Paramātmā's Kūrma Avatāra, now he describes the 'White Varāha Avatāra' which destroyed the Asura by name 'Hiraṇyākṣa'. How the Lord saved the Earth is also narrated.

(1) क्षोणीहरोरुबलदैत्यहिरण्यनेत्रसंहारकारण = The daitya by name Hiraṇyākṣa took away the Earth by folding it like a mat under the ocean. That demon was killed by Paramātmā in the form of White Varāha. (Ādi-Varāha)

(2) हे कराग्रक्षुरप्रमोदिन् = Oh! Varāha Rūpi Bhagawān, you are pleasing the devatās by your holy hands holding sword in them in the front.

(3) हे पृथ्वीधर = Oh! Varāha, You are the supporter of all the Earth.

(4) हे अध्वरवरांग = Oh! Varāha, you have limbs having Yoga rūpās.

(5) हे वराहरूप = Oh! Paramātmā, you have taken the rūpa of Varāha.

(6) वासिष्ठ कृष्ण मम देहि करावलंबम् ॥

Note 1 : क्षोणीहरोरुबलदैत्यहिरण्यनेत्रसंहारकारण = The story behind this, is narrated below in brief :

(i) यदा नारायणस्य नाभिपद्मोद्भवो ब्रह्मा स्वायंभुवपूर्वान् बहुपुत्रान् ससर्ज ।

Chaturmukha Brahma who took avatār from the Padma - Navel of Paramātmā, created 'Swayambhuva' and many other sons.

(ii) तदा ब्रह्माणं एत्य, "हे स्वामिन् मम निवासार्थं स्थलं देहि" इति जगाद ।

After birth, from Chaturmukha Brahma, they all went to him and requested for place to live for them.

(iii) इति पृष्टो ब्रह्मा चिन्तापरो बभूव ।

Having been asked like this, Chaturmukha Brahma became to think over like this.

(iv) कुतः इति शंकायां, ब्रह्मणः चिन्ताप्राप्तिप्रकारं ब्रूमः ।

Why it was so, when asked, the anxiety of Chaturmukha Brahma, is explained thus.

(v) तस्मिन् काले हिरण्याक्ष नाम असुरः धरापहारं कृत्वा, जलमध्यं प्रविश्य, स्थितोऽभूत् ।

At that time, the Asura by name 'Hiraṇyākṣa' won over the earth and took away the same in the middle of waters and stood there down.

(vi) चिन्तापरस्य ब्रह्मणः नासापुटात् नारायणः अणुवराहरूपं कृत्वा जज्ञे ।

Nārāyaṇa appeared in the form of a tiny Varāha rūpa and came out from the nose of Chaturmukha Brahma.

(vii) पश्यतो ब्रह्मणः समीपे गिरिसन्निभो भूत्वा, जलमध्यं प्रविश्य हिरण्याक्षं जघान ।
—इति कथा ।

Then that tiny Varāha grew up like a mountain near to Chaturmukha Brahma while he was seeing that

glorious growth. Then Varāha Swāmin went inside the waters and destroyed this Asura Hiraṇyākṣa (In respect of Chaturmukha Brahma, the words anxiety etc. used, are only from common worldly point of view. He can himself destroy that Asura in no time. But he is fully aware about the desire and will of the Lord, that He would take Varāha Avatār and destroy that devil. **Chaturmukha Brahma is an Ekānta Bhakta will never act, think or do anything against the will, desire, opinion, mandate of Paramātmā.**

Note 2 : कराग्रक्षुरप्रमोदिन्—

(i) करौ = हस्तौ तयोरग्रः तस्मिन् स्थितश्चासौ क्षुरः खड्गः कराग्रक्षुरः तेन प्रमोदयति सुरान् संतोषयति इति।

Varāha holds swords at the front of His hands, and by them He brings happiness to the devatās, by destroying the adhārmic and wicked demons, devils and asurās

(or)

(ii) कराग्रेण क्षुरः तीक्ष्णहस्तायुधकुशलो वायुः तं प्रमोदयति इति कराग्रक्षुर-प्रमोदी।

Varāha brings and gives happiness to Śrī Vāyu. Śrī Vāyu is the intelligent and sharp weapon available at his hands. (or)

(iii) It can be split as हे कराग्रक्षुर, हे प्रमोदिन् that it means He has happiness which has no break / intervals. छेदशून्यसुखं अस्य अस्ति॥

Note 3 : पृथ्वीधर— पृथ्वीं धरतीति पृथ्वीधरः तस्य संबुद्धिः। "हिरण्याक्षदैत्यं हत्वा, पृथ्वीं उद्धृत्य दंष्ट्राग्रे बभार" इति।

Varāha rūpi Paramātmā is the supporter of the Earth. Hiraṇyākṣa Demon was killed by Him. Then the Earth was brought back above by keeping the same on the tip of the teeth.

Note 4 : अध्वरवरांग— अध्वरूपाणि यज्ञरूपाणि वरांगानि यस्य सः । All the Yajñās are of His rūpa and that is why He is called as 'Yajña Varāha'. (or) अध्वरस्य यज्ञस्य वरांगानि उत्तमसाधनानि कुशकाशादीनि यस्मिन् सः तथा । All the Sādhanās for Yajñās like Kuśa and others start from Him only.

Note 5 : Tātparya Nirṇaya 3-50 :

विरिञ्चसृष्टैर्नितरामवध्यौ
वराद् विधातुर्दितिजौ हिरण्यकौ ।
तथा हयग्रीव उदारविक्रमः
त्वया हता ब्रह्मपुरातनेन ॥ ५० ॥

This śloka has reference to the killing of Hiraṇyākṣa, who could not killed by other devatās. This has reference to Varāha rūpa Paramātmā.

Note 6 : Dwādaśa stotra 6-2 :

सूकररूपक दानवशत्रो भूमिविधारक यज्ञवरांग ॥

Oh! Varāhamūrty, (i) You have the uttama body of Yajñātmaka (ii) You are the enemy of the devil Hiraṇyākṣa. (iii) You protected the Earth and brought back to its status-quo.

हरेः वराहावतारः यज्ञवरांगत्वं भूविधारकत्वं हिरण्याक्षसंहारो भागवततृतीयस्कन्धे द्रष्टव्यः । In Śrīmad Bhāgawatam, in the third skanda, the details regarding Varāha Avatār, and He being An aṅga of Yajña, His support and protection of Earth, His killing of Hiraṇyākṣa demon, all these described.

Note 7 : Dwādaśa stotra 9-7 :

सगिरिवरधरातलवह सुसूकर परम विबोध हे भव मम शरणम् ॥

Varāha has taken on His body the earth which has splendid mountains etc. He is splendid and special Jñāna-swarūpi. He is aprākṛta and has no material connection.

★ ★ ★

10. Śrī Devī Bhāgavatam
Tenth Sakandha
Stotra of Śrī Varsha
in Daśāvātaras

In Devī Bhāgawatam, under the 10th Skanda, under Adhyāyas 4 to 7, the mahimās of Paramātmā are stated. In that "Daśāvatāra Stotram" – consisting 16 ślokas are seen. The story goes as under :

Once Vindhya Mountain started growing upwards and acted as an obstacle for Sūrya's route. Because of this, as a consequence, the Havirbhāga intended for the devatās, came to a stand still. So the devatās suffered and went to Kailāsa and reported to Rudra about their loss of Havirbhāga. Lord Rudra said to the devatās, that **Bhagawān Śrī Viṣṇu alone is capable of arresting the pride of Vindhya** and asked them to proceed to Vaikuṇṭha to report the situation.

Accordingly Devatās left for Vaikuṇṭha and did this stotra of Lord Viṣṇu which starts from Mahāvarāha. Śrī Viṣṇu was highly pleased and the phala for reciting this stotra would be that the devotee would be cleared of all the diseases, mental, physical. Also any disturbance from evil spirits would be totally exonerated. Long healthy life is assured to the devotee and with all happiness and good progeny.

Hence this humble author has reproduced that sacred stotra for the benefit of devotees.

जयविष्णो रमेशाद्य जगदुत्पत्तिकारण।
दैत्यारे कामजनक सर्वकामफलप्रद ॥१॥

महावराह गोविन्द महायज्ञस्वरूपक ।
महाविष्णो ध्रुवेशाद्य जगदुत्पत्तिकारण ॥ २ ॥

मत्स्यावतारे वेदानामुद्धारधाररूपक ।
सत्यव्रत वराधीश मत्स्यरूपाय ते नमः ॥ ३ ॥

दयाकूपारदैत्यारे सुरकार्यसमर्पक ।
अमृताप्तिकरेशान कूर्मरूपाय ते नमः ॥ ४ ॥

जयादिदैत्यनाशार्थमादिसूकररूपधृक् ।
मह्युद्धारकृतोद्योग कोलरूपाय ते नमः ॥ ५ ॥

नारसिंहवपुः कृत्वा महादैत्यं ददार यः ।
करजैर्वरदस्माङ्कं तस्मै नृहरये नमः ॥ ६ ॥

वामनं रूपमास्थाय त्रैलोक्यैश्वर्यमोहितम् ।
बलिं सञ्छलयामास तस्मै वामनरूपिणे ॥ ७ ॥

दुष्टक्षत्रविनाशाय सहस्रकरशात्रवे ।
रेणुकागर्भजाताय जामदग्न्याय ते नमः ॥ ८ ॥

दुष्टराक्षसपौलस्त्यशिरश्छेदपटीयसे ।
श्रीमद्दाशरथे तुभ्यं नमोऽनन्तक्रमाय च ॥ ९ ॥

कंसदुर्योधनाद्यैश्च दैत्यैः पृथ्वीशलाञ्छितैः ।
भाराक्रान्तां महीयोऽसावुज्जहार महाविभुः ॥ १० ॥

धर्मं संस्थापयामास पापं कृत्वा सुदूरतः ।
तस्मै कृष्णाय देवाय नमोऽस्तु बहुधा विभौ ॥ ११ ॥

दुष्टयज्ञविघाताय पशुर्हिंसानिवृत्तये ।
बौद्धरूपं दधौ योऽसौ तस्मै देवाय ते नमः ॥ १२ ॥

म्लेच्छप्रायेऽखिले लोके दुष्टराजन्यपीडिते ।
कल्किरूपं समादध्यौ देवदेवाय ते नमः ॥ १३ ॥

दशावतारास्ते देव भक्तानां रक्षणाय वै ।
दुष्टदैत्यविघाताय तस्मात्त्वं सर्वदुःखहृत् ॥ १४ ॥

जयभक्तार्तिनाशाय धृतं नारीजलात्मसु ।
रूपं येन त्वया देव कोऽन्यस्त्वत्तो दयानिधिः ॥ १५ ॥

इत्येवं देवदेवेश स्तुत्वा श्रीपतिवाससम् ।
प्रणेमुर्भक्तिसहिताः साष्टाङ्गं विबुधर्षभाः ॥ १६ ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

★ ★ ★



11. Varāha Mantra

स्कान्दे महापुराणे द्वितीय-तृतीय-अध्यायाः

In Skanda Purāṇa under Vaishṇava Khaṇḍa Adhyāyas 2 and 3

Under Vaivaswata Manvantara, in Kṛtayuga, Paramātmā Śrī Varāha Mūrty was dwelling in Nārāyaṇādri. Bhūmi along with her friends had darśan of Him and prostrated and then with folded hands in great respect submitted as under :

By which Mantra, your goodself will be pleased ?

Due to that the devotees would be blessed with all wealth, long life and good progeny to them. Please tell the same.

For this, Śrī Varāha Mūrthy replied to Bhūmi stating that he would tell such Mantra but they should be kept in secret as they are sacred. Those who do japa of them, all the wealth, profit in the lands, and good progeny will be bestowed upon. So this Mantra should be given as upadeśa only to the devotees of Mine who have eagerness and interest in them and in ME.

Then Lord Varāha taught the mantra as :

ॐ नमः श्रीवराहाय धरण्युद्धरणाय स्वाहा ।

ऋषिः सङ्कर्षणः । पङ्क्तिः छन्दः । श्रीवराहो देवता ॥ श्री बीजम् ॥

This should be learnt from a proper Guru and Japa should be made.

Dyāna Mantra :

शुद्धस्फटिकसङ्काशं रक्तपद्मदलेक्षणम् ।
वराहवचनं सौम्यं चतुर्बाहुं किरीटिनम् ॥ १ ॥

श्रीवत्सवक्षसं चक्रशङ्खाभयकराम्बुजम् ।
वामोरुस्थितया युक्तं त्वया मांसागशाम्बरे ॥ २ ॥

रक्तपीताम्बरधरं रक्ताभरणभूषितम् ।
श्रीकूर्मपृष्ठमध्यस्थशेषमूर्त्यब्जसंस्थितम् ॥ ३ ॥

एवं ध्यात्वा जपेन्मन्त्रं सदा चाष्टोत्तरं शतम् ।
सर्वान्कामानवाप्नोति मोक्षं चान्ते व्रजेच्छुभम् ॥ ४ ॥

Like this, Śrī Varāha did upadeśa to her and said that HE would take eternal and permanent sānnidhya at Tirumala Hills.

Bhūmi devi does stotra as under :

ॐ नमो भगवते मन्त्रतत्त्वलिङ्गाय यज्ञक्रतवे
महाध्वरावयवाय महावराहाय नमः ॥

कर्मशुक्लाय त्रियुगाय नमस्ते
प्रमथ्यदैत्यं प्रति वारणं मृधे ।
यो मां रसाय जगदादिसूकरः
कृत्वाऽग्रदंष्ट्रो निरगादुदन्वतः
क्रीडन्निवेभः प्रणताऽस्मि तं प्रभुम् ॥

★ ★ ★



12. Śrī Varāha Narasimha
Simhācalam
श्रीवराहनरसिंहः
सिंहाचलम्

Paramātmā at Simhācala or Simhagiri near Viśākhāpaṭṭaṇam (A.P.) gives darśan as a combination of Narasimha and Varāha which is very rare and unique.

The history goes like this : Demon Hiraṇyakaśpu out of hatred towards his son Śrī Prahlāda wanted to destroy him. So he ordered his servants to push him in the sea and to role a mountain on him, leaving no room to escape. Bhakta Prahlāda was continuously praying about the supremacy of Paramātmā and was not perturbed because he knew definitely that birth and death cannot take place without Him.

According to the orders, demon's servants pushed into the sea and rolled a mountain on him. At that time, Paramātmā came there as "Varāha Narasimha" and pinned that mountain out of His task and threw it far away and saved the child devotee.

As per the prayers of Bhakta, Paramātmā stood there as **"Varāha Narasimha"** for the welfare of devotees.

Prahlāda constructed a temple there for Lord Varāha Narasimha to start with, in Kṛtayuga. Then during the period of Bali Cakravarti, Paramātmā took Avatāras Vāmana and Trivikrama.

Then in the next Tretāyuga, the temple built by Prahlāda due to efflux of time became delapidated. Even the Vigraha was not visible.

Then the King by name Purūravas belonging to Candra dynasty visited that place and by the anugraha of Varāha, the

King located the vigraha. Then the King immediately thought of putting up a temple and so the Earth around the vigraha was dug. At that time, a voice came out from the sky, stating that :

"I should not be made visible fully", Through out the year I should be covered by sandal paste. Only on Vaiśākha Śukla Pakṣa Tṛtīyā namely on "Akṣaya Tṛtīya" holy day this sandal paste should be taken and all should have darśan of ME."

Following the mandate, even today; the same tradition is followed in the Temple.

(१) वराहः
(२) आदिवराहः
(३) महावराहः
(४) भूवराहः
(५) लक्ष्मीवराहः (श्रीवराहः)
(६) यज्ञवराहः
(७) प्रलयवराहः
(८) श्वेतवराहः

like this Paramātmā does anugraha in various Rūpas, This Varāha Narasimha is very special and unique.

Śrī Varāha Narasimha at Simhācalam.





13. Śrī Mahābhārata

Śānti Parva - Adhyāya 208

Ślokas 12-208-1 to 12-208-47

श्रीमन्महाभारतम् - शान्तिपर्व

अथ अष्टाधिकद्विशततमोऽध्यायः

Ślokas 1 to 47

भीष्मेण युधिष्ठिरं प्रति हरेर्वराहावतारनिरूपणम् ।

The Mahimās of Śrī Varāha explained by Śrī Bhīmasena to Yudhiṣṭhira

युधिष्ठिर उवाच— King Yudhiṣṭhira said :

पितामह महाप्राज्ञ युधि सत्यपराक्रम ।
श्रोतुमिच्छामि कार्त्स्येण कृष्णमव्ययमीश्वरम् ॥ १ ॥

Oh Grandfather ! you are the most able person in the battle with lot of bravery and strength. I wish to hear from your goodself about that Śrī Kṛṣṇa who has no destruction at all of any kind, completely. (as per my status).

यच्चास्य तेजः सुमहद्यच्च कर्म पुरा कृतम् ।
तन्मे सर्वं यथा तत्त्वं ब्रूहि त्वं पुरुषर्षभ ॥ २ ॥

You are the bull among men, You kindly tell the correct Tattwas about Him. About the Tejas and Activities of Him done earlier, may please be narrated.

तिर्यग्योनिगतो रूपं कथं धारितवान् प्रभुः ।
केन कार्यनिसर्गेण तमाख्याहि महाबल ॥ ३ ॥

That most capable Bhagawān, why He took the Rūpa as an animal. What the kāryas done by Him, by that Rūpa, may please be narrated to me.

भीष्म उवाच— Śrī Bhīṣmācārya said :

पुराऽहं मृगयां यातो मार्कण्डेयाश्रमे स्थितः ।
तत्रापश्यं मुनिगणान् समासीनान् सहस्रशः ॥ ४ ॥

Earlier I had been to the āśrama of Mārkāṇḍeya Maharṣi and remained there. There I saw many groups of Maharṣis, in thousands.

ततस्ते मधुपर्केण पूजां चक्रुरथो मयि ।
प्रतिगृह्य च तां पूजां प्रत्यनन्दमृषीनहम् ॥ ५ ॥

Then those ṛṣis did receive with Madhuparka and showed their respect. I received that offerings made by them and made them happy.

कथैषा कथिता तत्र कश्यपेन महर्षिणा ।
मनः प्रह्लादिनीं दिव्यां तामिहैकमनाः शृणु ॥ ६ ॥

There by the sage Kaṣyapa Maharṣi, a story was narrated. That was bringing lot of peace to the mind and that story, you now hear with attention and all concentration without disturbance.

पुरा दानवमुख्या हि क्रोधलोभसमन्विताः ।
बलेन मत्ताः शतशो नरकाद्या महासुराः ॥ ७ ॥

Earlier, there were very ancient and important asuras were there with all bad qualities like anger, prejudice etc. They were intoxicated due to very heavy strength. Like that there were many asuras destined for eternal hells.

तथैव चान्ये बहवो दानवा युद्धदुर्मदाः ।
न सहन्ते स्म देवानां समृद्धिं तामनुत्तमाम् ॥ ८ ॥

Likewise there existed many dānavas / asuras puffed with pride of battle strength. They were unable to tolerate the prosperity of the devatās and their superior states.

नरकाद्या महाघोरा हिरण्याक्षमुपाश्रिताः ।
उद्योगं परमं चक्रुर्देवानां निग्रहे तदा ॥ ९ ॥

At that time, very fierceful asuras 'Naraka' and others wanted to see that the devatās are completely controlled and over- powered by them. So they all went to the asura Hiraṇyākṣa and did large efforts.

नियुतं वत्सराणां तु वायुभक्षोऽभवत्तदा ।
हिरण्याक्षो महारौद्रौ लेभे देवात्पितामहात् ॥ १० ॥

At that time that very fierceful Hiraṇyākṣa was taking only air for a Laks of years. Then he obtained from Caturmukha Brahmā several boons in hundreds and in thousands which are beyond any one's imagination.

दानवैरर्द्यमानास्तु देवा देवर्षयस्तथा ।
स शर्म लेभिरे राजन्क्लिश्यमानास्ततस्ततः ॥ ११ ॥

Oh King ! Devatās were put to trouble at various places by daityas and were not happy. Similar was the case of many many ṛṣis. Hence the sātwic souls did not get any sukha.

पृथिवीर्मातरूपां ते समपश्यन् दिवौकसः ।
दानवैरभिसङ्कीर्णां घोररूपैर्महाबलैः ।
भारार्तामप्रहृष्टां च दुःखितां सन्निमञ्जतीम् ॥ १२ ॥

The Earth was filled up with asuras with great bodies and with very fierceful appearence.

With that weight of asuras, there was no happiness and the Devatās, the Earth was actually sinking into the ocean.

गृहीता पृथिवी देवी पाताले न्यवसत्तदा ।
ततस्त्रैलोक्यमखिलं निरोषधिगणान्वितम् ।
निःस्वाध्यायवषट्कारमभूत्सर्वं समन्ततः ॥ १३ ॥

At that time, Bhūmi Devī, took her belongings and was living in Pātāla loka. Then all the three worlds and all the agricultural growth, Vedādhyayana, yāgas were totally absent.

अथादिदेवाः सन्त्रस्ता ब्रह्माणमिदमब्रुवन् ।
कथं शक्ष्यामहे ब्रह्मन् दानवैरभिमर्दनम् ॥ १४ ॥

Then the Devatās became very much afraid, and saw Caturmukha Brahmādeva and appealed to him. "Oh Brahmā ! how can we withstand the tortures created by asuras. ?

हिरण्याक्षेण भगवन् गृहीतेयं वसुन्धरा ।
न शक्ष्यामो वयं तत्र प्रवेष्टुं जलदुर्गमम् ॥ १५ ॥

Oh Bhagawān ! the Earth is being tortured by the asura Hiraṇyākṣa. They also pleaded that since there is water only, we are unable to go to the respective places.

तानाह भगवान् ब्रह्मा मुनिरेव प्रसाद्यताम् ।
अगस्त्योऽसौ महातेजाः पातु तज्जलमञ्जसा ॥ १६ ॥

Caturmukha Brahmā who is very respectable saw those devatās and said : The sage Agastya who has enormous tejas will be drinking those waters shortly and quickly. You must all see that the sage Agastya gets sympathy towards you all.

तथेति चोक्त्वा भगवान् कालानलसमद्युतिः ।
ध्यायञ्जलादनिवहं स क्षणेन पपौ जलम् ॥ १७ ॥

The devatās also accepted to do accordingly. Then with great happiness saw Agastya Muni and said : "Oh Brahmarṣi !

you should only protect the world." Let this water be destroyed, was the prayer made.

तथेति चोक्त्वा भगवान् कालानलसमद्युतिः ।
ध्यायञ्जलादनिवहं स क्षणेन पपौ जलम् ॥ १८ ॥

That respectable Agastya ṛṣi also accepted the submission made by the devatās.

Then the Ṛshi did dhyāna and clouds equal to fire of pralayakāla was thought of and drank all the waters within a second.

शोषिते तु समुद्रे च देवाः सर्पिपुरोगमाः ।
ब्रह्माणं प्रणिपत्योचुर्मुनिना शोषितं जलम् ।
इति भूयः समाचक्ष्व किं करिष्यामहे विभो ॥ १९ ॥

The sea became dry. Devatās joining with supreme ṛṣis, did namaskārams to Brahmadeva and said :

Oh Prabhu ! by the sage Agastya ! the entire water was got dried up. Again what we had to do should be instructed by your goodself, like this, the devatās submitted to Caturmukha Brahmā.

स्वयंभूस्तानुवाचेदं निसृष्टोऽत्र विधिर्मया ॥ २० ॥

For this, Caturmukha Brahmā, saw these devatās and said, that in that matter, he had one stipulation or rule.

ते वरेणाभिसम्पन्ना बलेन च मदेन च ।
नावबुद्ध्यन्ति सम्मूढा विष्णुमव्यक्तदर्शनम् ।
वराहरूपिणं देवमधृष्यममरैरपि ॥ २१ ॥

The asuras have large strength and are also equipped with many boons. They are all haughty also and are fools. **They do not know about Paramātmā 'Varāha'.** That Varāha cannot be fought by all devatās also and He is not available to be seen by indriyas.

एष वेगेन गत्वा हि यत्र ते दानवाधमाः।
अन्तर्भूमिगता घोरा निवसन्ति सहस्रशः।
शमयिष्यति तच्छ्रुत्वा जहृषुः सुरसत्तमाः ॥ २२ ॥

This Great Varāha Rūpi Bhagawān quickly would destroy all the asuras who are inside the Earth and are known for adhārmic attitude and fierceful swabhāva. Varāha would proceed to those places where they dwell in thousands and would destroy all of them. On hearing about this Varāha Avatāra, the devatās felt very very happy and went to their abodes.

ततो विष्णुर्महातेजा वाराहं रूपमास्थितः।
अन्तर्भूमिं सम्प्रविश्य जगाम दितिजान् प्रति ॥ २३ ॥

Then Śrī Viṣṇu having very great unlimited Tejas took the Rūpa of Varāha. Then He entered inside the Bhūmi and stood against the asuras.

दृष्ट्वा च सहिताः सर्वे दैत्याः सत्त्वममानुषम्।
प्रसह्य तरसा सर्वे सन्तस्थुः कालमोहिताः ॥ २४ ॥

All the asuras with great speed joined together as soon as they saw Varāha who was not like a human being. They all did not care about this creature and were deluded by time and stood there.

ततस्ते समभिद्रुत्य वराहं जगृहुः समम्।
संक्रुद्धाश्च वराहं तं व्यकर्षन्त समन्ततः ॥ २५ ॥

Then all the asuras ran and came near to that Varāha. Then they all caught hold of that Varāha equally. Then with great anger, they pulled that Varāha on all the four directions.

दानवेन्द्रा महाकाया महावीर्यबलोच्छ्रिताः।
नाशक्नुवंश्च किञ्चित्ते तस्य कर्तुं तदा विभो ॥ २६ ॥

Oh Prabhu ! at that time, those with great bodies and with great strength and courage, those supreme asuras, though so dragged and pulled that Varāha, were not capable of doing any iota of harm to that great Varāha.

ततोऽगच्छन्विस्मयं ते दानवेन्द्राभयं तथा ।
संशयं गतमात्मानं मेनिरे च सहस्रशः ॥ २७ ॥

Then those leaders of asuras had great surprise and delight, as well as they incurred great sins and fears in them. Those in thousands in number also felt that they were also in doubtful state.

ततो देवाधिदेवः स योगात्मा योगसारथिः ।
योगमास्थाय भगवांस्तदा भरतसत्तम ॥ २८ ॥

Oh Supreme among the Bharatas ! this Bhagawān is the Deva of all devatās. He is of Yoga Rūpa. He is the Sārathi / driver to see that yoga is adopted. That Bhagawān,

विननाद महानादं क्षोभयन् दैत्यदानवान् ।
सन्नादिता येन लोकाः सर्वाश्चैव दिशो दश ॥ २९ ॥

made the daityas and dānavas to get them totally confused by making a loud noise. By that sound all the worlds and all the ten directions were filled with sounds.

तेन सन्नादशब्देन लोकानां क्षोभ आगमत् ।
संभ्रान्ताश्च दिशः सर्वा देवाः शक्रपुरोगमाः ॥ ३० ॥

To such great sounds created by Varāha all the worlds started trembling. All the direction as well as Devendra and others were totally confused and lost stability.

निर्विचेष्टं जगच्चापि बभूवातिभृशं तदा ।
स्थावरं जङ्गमं चैव तेन नादेन मोहितम् ॥ ३१ ॥

Then the world consisting of moveables and immoveables they all totally became unconscious and became static without any movement in them.

ततस्ते दानवाः सर्वे तेन नादेन भीषिताः ।
पेतुर्गतासवश्चैव विष्णुतेजः प्रमोहिताः ॥ ३२ ॥

Then all those asuras became terribly fearful due to such sounds of Varāha. Due to the tejas of Śrī Viṣṇu, they became unconscious and lost their lifes and all of them fell down dead.

त्रस्तांश्च देवानालोक्य ब्रह्मा प्राह पितामहः ।
योगेश्वरोऽयं भगवान् वाराहं रूपमस्थितः ।
नर्दमानोऽत्र संयाति मा भैष्ट सुरसत्तमाः ॥ ३३ ॥

When at that time the Devatās also became very much afraid and on seeing them grandfather Caturmukha Brahmā said : "Oh Supreme devatās, do not get fear. **That Yogeśwara Bhagawān Hari, has taken the Rūpa as 'Varāha' and making such great sounds.**

एवमुक्त्वा ततो ब्रह्मा नमश्चक्रे पितामहः ।
देवता मुनयश्चैव विष्णुं वै मुक्तिहेतवे ॥ ३४ ॥

After having said like this, then Caturmukha Brahmā, who is Pitāmaha and other **devatās, ṛṣis did namaskārams to Śrī Viṣṇu Varāha to attain Mokṣa.**

ततो हरिर्महातेजा ब्रह्माणमभिनन्द्य च ।
रसातलगतश्चापि वराहास्त्रिदशाद्विषाम् ।
स्वुरैर्विदारयामास मांसमेदोऽस्थिसञ्चयम् ॥ ३५ ॥

Then, that Varāha with abundant tejas made Caturmukha Brahmā to be happy and then proceeded Pātāḷa region. There

He split the bones, flesh and Medas of the asuras by His Pādas and who were enemies to the Devatās.

नादेन तेन महता सनातन इति स्मृतः ।
पद्मनाभो महायोगी भूतात्मा भूतभावनः ॥ ३६ ॥

Being the Supreme Yogin and being the creator of the entire jagat, that Śrī Padmanābha, due to such great sounds was called as "Sanātanam".

ततो देवगणाः सर्वे पितामहमुपद्रवन् ।
तत्र गत्वा महात्मानमूचुश्चैव जगत्पतिम् ॥ ३७ ॥

Then all the devatās ran towards Pitāmaha – Caturmukha Brahmā. Having him who is the master of the worlds and a great Mahātmā they questioned as "Deva, how this great sound had occurred ?

नादोऽयं कीदृशो देव नैतं विद्म वयं प्रभो ।
कोऽसौ हि कस्य वा नादो येन विह्वलितं जगत् ।
देवाश्च दानवाश्चैव मोहितास्तस्य तेजसा ॥ ३८ ॥

Oh Prabhu ! Caturmukha Brahmā ! we have not known about such sounds at all. What is this ? To whom such sounds belong ? By this sound, the entire world had lost its balance and is unable to withstand. By that Tejas, the devatās and asuras all of them had become unconscious. Like this, the Devatās submited question before Caturmukha Brahmā.

एतस्मिन्नन्तरे विष्णुर्वाराहं रूपमास्थितः ।
उदतिष्ठन् महाबाहो स्तूयमानो महर्षिभिः ॥ ३९ ॥

Oh Mahāprabhu ! (Dharmarāja), when the position was like this, all the ṛṣis started praising Śrī Viṣṇu-Varāha. Then that Mahāvarāha started from there.

पितामह उवाच— Caturmukha Brahmā said :

दिव्यं................ युद्धमासीन्महात्मनोः ।
हिरण्याक्षस्य विष्णोश्च सर्वसंक्षोभकारणम् ॥ ४० ॥

जघान च हिरण्याक्षमन्तर्भूमिगतं हरिः ।
तदाकर्ण्य महातेजा ब्रह्मा मधुरमब्रवीत् ॥ ४१ ॥

Then between Śrī Viṣṇu Varāha and with bold asura Hiraṇyākṣa who was with great confidence, battle started which made all the worlds to oscillate. Śrī Hari killed that Hiraṇyākṣa who was inside the Earth. On hearing that, Caturmukha Brahmā, with large tejas, started to speak before the devatās as under, in a sweet voice.

पितामह उवाच— Caturmukha Brahmā said :

निहत्य दानवपतीन् महावर्ष्मा महाबलः ।
एष देवो महायोगी भूतात्मा भूतभावनः ॥ ४२ ॥

After killing the leaders of the asuras, having the big śarīra as well as large strenth, and highest of the yogins, and Master of all the worlds and creator of all the jagat,

सर्वभूतेश्वरो योगी मुनिरात्मा तथाऽऽत्मनः ।
स्थिरीभवत कृष्णोऽयं सर्वविघ्नविनाशनः ॥ ४३ ॥

He is the Īśwara for all the worlds. He is Yogi. He is Muni. He is Ātma for all ātmas. That Deva is here before us. Be steady. He is the remover of all hurdles. He has infinite and unlimited brightness and splendour and He is Kṛṣṇa.

कृत्वा कर्मातिसाखेतदशक्यममितप्रभः ।
समायातः स्वमात्मानं महाभागो महाद्युतिः ॥ ४४ ॥

He has done the excellent job which is impossible to be done by others. HE stands before us. He has unlimited fortunes and unlimited splendour in Him.

पद्मनाभो महायोगी पुराणपुरुषोत्तमः ।
न सन्तापो न भीः कार्या शोको वा सुरसत्तमैः ॥ ४५ ॥

He is the greatest yogi. He is the most ancient. He is the Supreme of all Cetanas and He is Paramātmā Śrī Padmanābha has taken His Rūpa. Don't be frightened. Let not the supreme devatās be anxious or worried over this. Don't feel sorry over this.

विधिरेष प्रभावश्च कालः सङ्क्षयकारकः ।
लोकान् धारयता तेन नादो मुक्तो महात्मना ॥ ४६ ॥

This Bhagawān is called 'Vidhi' because the entire world will run only as per His Mandates. He is with all fame and He is only responsible for the destruction of all jagat and called as 'Kāla.' The Deva who holds the entire Jagat and who is great Mahātmā and by Him, a sound was released.

स एष हि महाबाहुः सर्वलोकनमस्कृतः ।
अच्युतः पुण्डरीकाक्षः सर्वभूतादिरीश्वरः ॥ ४७ ॥

Such Bhagawān who has strong shoulders and arms and is being worshipped and being prostrated by all the worlds. He has eyes attractive like Lotus flower. He is the first and foremost of all creatures. He is the Īśwara for all. Like this Caturmukha Brahmā said.

इति श्रीमन्महाभारते शान्तिपर्वणि मोक्षधर्मपर्वणि
अष्टाधिकद्विशततमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Om Śrī Kṛṣṇārpaṇamastu.



14. Why Paramātmā is called as "Mahāvarāha" ?

श्रीविष्णुसहस्रनामस्तोत्रम्

(महाभारते अनुशासनपर्वणि)

Śloka 58 Name 549

ततः समुत्क्षिप्य धरां स्वदंष्ट्रया
महावराहः स्फुटपद्मलोचनः ।
रसातलान् उत्पलपत्रसन्निभः
समुत्थितो नील इवाचलो महान् ॥

इति महावराहः (इति विष्णुपुराणे)

Paramāmtā 'Varāha' is called as कृतान्तकृत् because अन्तकायं हिरण्याक्षं कृतवान् इति कृतान्तकृत् ।

"हतो हिरण्याक्षमहासुरः" इति वाराहस्मृतिपुराणयोः स्वसिद्धान्तकरणात् ॥

अन्तकायं हिरण्याक्षं कृतवान् यः कृतान्तकृत् । वाराहयोः स्वसिद्धान्तकृतेः स्मृतिपुराणयोः कृतान्तकृत् इति ख्यातो वस्वर्णो अभीष्टदायकः ॥

रसातलगतान् उर्वी यश्चोद्धत्योत्थितः क्षणात् ।
महावराहः इति सः स्मृतो हि उर्वीप्रदो मनुः ॥

The great Varāha Bhagawān – the great Boar, who has eyes like full blown Lotuses and the complexion like that of blue Lotus petal, lifted the Earth from the Rasātaḷa (Nether-world) by His Tusk and emerged as a great mountain.

(1) Paramātmā is called as 'महावराह' because He destroyed great and supreme daityas.

वरान् दैत्यश्रेष्ठान् आहन्तीति = वराहः ।

(2) At the time of Rukmiṇi's marriage, Śrī Kṛṣṇa destroyed the daityas Śiśupāla and hence He is called as 'Mahāvarāha'.

रुक्मिणीस्वयंवरकाले वरत्वेन आगतं शिशुपालं आहन्ति इति महावराहः ॥

(3) Viṣṇu is called as 'Mahāvarāha' because He took huge boar avatāra, after coming out of Caturmukha Brahmā's nose.

महांश्चासौ वराहश्च = महावराहः ।

(4) महा-अवराः = अतिनीचाः कल्यादयः, तान् आहन्ति तमसि प्रक्षेपेण इति महावराहः ।

Viṣṇu is called 'Mahāvarāha' because He puts or throws Kali and others in the eternal hells.

(5) वरैः अहेयत्वात् वराहः । महांश्चासौ वराहश्च = महावराहः ।

By boons He cannot be discarded. Hence He is 'Varāha'. He is very great.

(6) Paramātmā is great महावर + अह (from the worldly point of view only lower rūpa) and in that also वराणां = He has supreme jñānam and ānanda and other great qualities. न जहाति इति अहः are not left off by Him.

★ ★ ★

15. Śrī Varāha Pañcakam

by Śrī Vādirāja Mahān

श्री श्री १००८ श्री वादिराजयतिभिः कृतम्

श्रीवराहपञ्चकम्

प्रह्लादाह्लादहेतुं सकलगुणगणं सच्चिदानन्दमात्रं
सह्यासह्योग्रमूर्तिं सदभयमरिशङ्खौ रमां बिभ्रतं च ।
अंहस्संहारदक्षं विधिभवविहगेन्द्रेन्द्रचन्द्रादिवन्द्यं
रक्षोवक्षोविदारोल्लसदमलदृशं नौमि लक्ष्मीनृसिंहम् ॥ १ ॥

वामाङ्कस्थधराकराञ्जलिपुटप्रेमातिहृष्टान्तरं
सीमातीतगुणं फणीन्द्रफणगं श्रीमान्यपादाम्बुजम् ।
कामाद्याकरचक्रशङ्खसुवरोद्दामाभयोद्यत्करं
सामादीड्यवराहरूपममलं हेमानमेयं स्मर ॥ २ ॥

कोलाय लसदाकल्पजालाय वनमालिने ।
नीलाय निजभक्तौघपालाय हरये नमः ॥ ३ ॥

धात्रीं शुभगणपात्रीमादायाशेषविबुधमोदाय ।
शेषेतमिमदोषे धातुं हातुं च शङ्किनं शक्रे ॥ ४ ॥

नमोऽस्तु हरये युक्तिगिरये निर्जितास्ये ।
समस्तगुरवे कल्पतरवे परवेदिनाम् ॥ ५ ॥

॥ इति श्रीवराहपञ्चकं सम्पूर्णम् ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥



16. Śrī Varāha Sahasranāma Stotram and Phalastuti

in Skanda Purāṇam

स्कन्दपुराणे

श्रीवराहसहस्रनामस्तोत्रम्

शङ्कर उवाच—

यः पूजयेत् परात्मानं श्रीमुष्णेशं महाप्रभुम् ।
वराहस्य सहस्रेण नाम्ना पुष्पसहस्रकैः ॥ १ ॥

हतकण्टकसाम्राज्यं लभते नात्र संशयः ।

पार्वत्युवाच—

किं तन्नामसहस्रं मे येन साम्राज्यमाप्नुयात् ॥ २ ॥

ब्रूहि शङ्कर तत्प्रीत्या वराहस्य महात्मनः ।
श्रुत्वा वराहमाहात्म्यं न तृप्तिर्जायते क्वचित् ॥ ३ ॥

को नु तृप्येत तनुभृद् गुणसारविदां वर ।

शङ्कर उवाच—

शृणु देवि प्रवक्ष्यामि पवित्रं मङ्गलं परम् ॥ ४ ॥

धन्यं यशस्यमायुष्यं गोप्याद् गोप्यतरं महत् ।
इदं पुरा न कस्यापि प्रोक्तं गोप्यं तवापि च ॥ ५ ॥

तथापि च प्रवक्ष्यामि मदङ्गार्धशरीरिणि ।
सदाशिवो ऋषिश्चास्य वराहो देवता स्मृतः ॥ ६ ॥

छन्दोऽनुष्टुब् विश्वनेता कीलकं च शरग्रभूत्।
ह्रीं बीजमस्त्रं क्लींकारः कवचं श्रीमिहोच्यते ॥ ७ ॥

विश्वात्मा परमो मन्वो मन्वराजमुदीरयेत्।
हूंकारं हृदये न्यस्य वराहायेति मूर्धनि ॥ ८ ॥

भूर्भुवः स्वः शिखायां च नेत्रयोर्भूपतिं न्यसेत्।
सर्वज्ञाय नमोऽस्त्रं च श्रीं ह्रीं क्लीं हूं च भूमपि ॥ ९ ॥

हां ह्रीं हूं हैं ह्रौं ह इति स्वीयाङ्गुष्ठद्वयादिकः।
एवं स्वाङ्गकृतन्यासो मन्त्रमेतदुदीरयेत् ॥ १० ॥

इज्यो योगिप्रियो नेता यज्ञपृष्ठो वृकोदरः।
सूत्रकृल्लोकसूत्रं च चतुर्मूर्तिश्चतुर्भुजः ॥ ११ ॥

ॐ

श्रीवराहो भूवराहः परंज्योतिः परात्परः।
परमः पुरुषः सिद्धः विभुर्व्योमचरो बली ॥ १ ॥

१. ॐ श्रीवराहाय नमः
२. ॐ भूवराहाय नमः
३. ॐ परंज्योतिषे नमः
४. ॐ परात्पराय नमः
५. ॐ परमाय नमः
६. ॐ पुरुषाय नमः
७. ॐ सिद्धाय नमः
८. ॐ विभवे नमः
९. ॐ व्योमचराय नमः
१०. ॐ बलिने नमः

अद्वितीयः परंब्रह्म सच्चिदानन्दविग्रहः ।
निर्द्वन्द्वो निरहङ्कारो निर्मायो निश्चलोऽमलः ॥ २ ॥

११. ॐ अद्वितीयाय नमः
१२. ॐ परब्रह्मणे नमः
१३. ॐ सच्चिदानन्दविग्रहाय नमः
१४. ॐ निर्द्वन्द्वाय नमः
१५. ॐ निरहङ्काराय नमः
१६. ॐ निर्मायाय नमः
१७. ॐ निश्चलाय नमः
१८. ॐ अमलाय नमः

विशिखो विश्वरूपश्च विश्वदृग्विश्वभावनः ।
विश्वात्मा विश्वनेता च विमलो वीर्यवर्धनः ॥ ३ ॥

१९. ॐ विशिखाय नमः
२०. ॐ विश्वरूपाय नमः
२१. ॐ विश्वदृशे नमः
२२. ॐ विश्वभावनाय नमः
२३. ॐ विश्वात्मने नमः
२४. ॐ विश्वनेत्रे नमः
२५. ॐ विमलाय नमः
२६. ॐ वीर्यवर्धनाय नमः

विश्वकर्मा विनोदी च विश्वेशो विश्वमङ्गलः ।
विश्वो वसुन्धरानाथो वसुरेता विरोधहृत् ॥ ४ ॥

२७. ॐ विश्वकर्मणे नमः

२८. ॐ विनोदिने नमः

२९. ॐ विश्वेशाय नमः

३०. ॐ विश्वमङ्गलाय नमः

३१. ॐ विश्वाय नमः

३२. ॐ वसुन्धरानाथाय नमः

३३. ॐ वसुरेतसे नमः

३४. ॐ विरोधहृते नमः

हिरण्यगर्भो हर्यश्वो दैत्यारिर्हरसेवितः ।
महातपा महादर्शो मनोज्ञो नैकसाधनः ॥ ५ ॥

३५. ॐ हिरण्यगर्भाय नमः

३६. ॐ हर्यश्वाय नमः

३७. ॐ दैत्यारये नमः

३८. ॐ हरसेविताय नमः

३९. ॐ महातपसे नमः

४०. ॐ महादर्शाय नमः

४१. ॐ मनोज्ञाय नमः

४२. ॐ नैकसाधनाय नमः

सर्वात्मा सर्वविख्यातः सर्वसाक्षी सतांपतिः ।
सर्वगः सर्वभूतात्मा सर्वदोषविवर्जितः ॥ ६ ॥

४३. ॐ सर्वात्मने नमः

४४. ॐ सर्वविख्याताय नमः

४५. ॐ सर्वसाक्षिणे नमः

४६. ॐ सतांपतये नमः

४७. ॐ सर्वगाय नमः

४८. ॐ सर्वभूतात्मने नमः

४९. ॐ सर्वदोषविवर्जिताय नमः

सर्वभूतहितोऽसङ्गः सत्यः सत्यव्यवस्थितः ।
सत्यकर्मा सत्यपतिः सर्वसत्यप्रियो मतः ॥ ७ ॥

५०. ॐ सर्वभूतहिताय नमः

५१. ॐ असङ्गाय नमः

५२. ॐ सत्याय नमः

५३. ॐ सत्यव्यवस्थिताय नमः

५४. ॐ सत्यकर्मणे नमः

५५. ॐ सत्यपतये नमः

५६. ॐ सर्वसत्यप्रियाय नमः

५७. ॐ मताय नमः

आधिव्याधिभियोहर्ता मृगाङ्गो नियमप्रियः ।
बलवीरस्तपःश्रेष्ठो गुणकर्ता गुणी बली ॥ ८ ॥

५८. ॐ आधिव्याधिभियोहर्त्रे नमः

५९. ॐ मृगाङ्गाय नमः

६०. ॐ नियमप्रियाय नमः

६१. ॐ बलवीराय नमः

६२. ॐ तपःश्रेष्ठाय नमः

६३. ॐ गुणकर्त्रे नमः

६४. ॐ गुणाय नमः

६५. ॐ बलिने नमः

अनन्तः प्रथमो मन्त्रः सर्वभावविदव्ययः ।
सहस्रनामा चानन्तोऽनन्तरूपो रमेश्वरः ॥ ९ ॥

६६. ॐ अनन्ताय नमः
६७. ॐ प्रथमाय नमः
६८. ॐ मन्त्राय नमः
६९. ॐ सर्वभावविदे नमः
७०. ॐ अव्ययाय नमः
७१. ॐ सहस्रनाम्ने नमः
७२. ॐ अनन्ताय नमः
७३. ॐ अनन्तरूपाय नमः
७४. ॐ रमेश्वराय नमः

अगाधनिलयोऽपारो निराकारो निरायुधः ।
अमोघदृगमेयात्मा वेदवेद्यो विशांपतिः ॥ १० ॥

७५. ॐ अगाधनिलयाय नमः
७६. ॐ अपाराय नमः
७७. ॐ निराकाराय नमः
७८. ॐ निरायुधाय नमः
७९. ॐ अमोघदृशे नमः
८०. ॐ अमेयात्मने नमः
८१. ॐ वेदवेद्याय नमः
८२. ॐ विशांपतये नमः

विहृतिर्विभवो भव्यो भवहीनो भवान्तकः ।
भक्तप्रियः पवित्राङ्घ्रिः सुनासः पवनार्चितः ॥ ११ ॥

८३. ॐ विह्वतये नमः
८४. ॐ विभवाय नमः
८५. ॐ भव्याय नमः
८६. ॐ भवहीनाय नमः
८७. ॐ भवान्तकाय नमः
८८. ॐ भक्तप्रियाय नमः
८९. ॐ पवित्राङ्घ्रये नमः
९०. ॐ सुनासाय नमः
९१. ॐ पवनार्चिताय नमः

भजनीयगुणोऽदृश्यो भद्रो भद्रयशा हरिः ।
वेदान्तकृद्वेदवन्द्यो वेदाध्ययनतत्परः ॥ १२ ॥

९२. ॐ भजनीयगुणाय नमः
९३. ॐ अदृश्याय नमः
९४. ॐ भद्राय नमः
९५. ॐ भद्रयशसे नमः
९६. ॐ हरये नमः
९७. ॐ वेदान्तकृते नमः
९८. ॐ वेदवन्द्याय नमः
९९. ॐ वेदाध्ययनतत्पराय नमः

वेदगोप्ता धर्मगोप्ता वेदमार्गप्रवर्तकः ।
वेदान्तवेद्यो वेदात्मा वेदातीतो जगत्प्रियः ॥ १३ ॥

१००. ॐ वेदगोप्त्रे नमः
१०१. ॐ धर्मगोप्त्रे नमः

१०२. ॐ वेदमार्गप्रवर्तकाय नमः

१०३. ॐ वेदान्तवेद्याय नमः

१०४. ॐ वेदात्मने नमः

१०५. ॐ वेदातीताय नमः

१०६. ॐ जगत्प्रियाय नमः

जनार्दनो जनाध्यक्षो जगदीशो जनेश्वरः ।
सहस्रबाहुः सत्यात्मा हेमाङ्गो हेमभूषणः ॥ १४ ॥

१०७. ॐ जनार्दनाय नमः

१०८. ॐ जनाध्यक्षः नमः

१०९. ॐ जगदीशः नमः

११०. ॐ जनेश्वरः नमः

१११. ॐ सहस्रबाहवे नमः

११२. ॐ सत्यात्मने नमः

११३. ॐ हेमाङ्गाय नमः

११४. ॐ हेमभूषणाय नमः

हरिताश्वप्रियो नित्यो हरिः पूर्णो हलायुधः ।
अम्बुजाक्षोऽम्बुजाधारो निर्जरश्च निरंकुशः ॥ १५ ॥

११५. ॐ हरिताश्वप्रियाय नमः

११६. ॐ नित्याय नमः

११७. ॐ हरये नमः

११८. ॐ पूर्णाय नमः

११९. ॐ हलायुधाय नमः

१२०. ॐ अम्बुजाक्षाय नमः

१२१. ॐ अम्बुजाधाराय नमः

१२२. ॐ निर्जराय नमः

१२३. ॐ निरंकुशाय नमः

निष्ठुरो नित्यसन्तोषो नित्यानन्दपदप्रदः ।
निर्जरेशो निरालम्बो निर्गुणो विगुणान्वितः ॥ १६ ॥

१२४. ॐ निष्ठुराय नमः

१२५. ॐ नित्यसन्तोषाय नमः

१२६. ॐ नित्यानन्दपदप्रदाय नमः

१२७. ॐ निर्जरेशाय नमः

१२८. ॐ निरालम्बाय नमः

१२९. ॐ निर्गुणाय नमः

१३०. ॐ विगुणान्विताय नमः

महामायो महावीर्यो महातेजा मदोद्धतः ।
मनोऽभिमानी मायावी मानदो मानलक्षणः ॥ १७ ॥

१३१. ॐ महामायाय नमः

१३२. ॐ महावीर्याय नमः

१३३. ॐ महातेजसे नमः

१३४. ॐ मदोद्धताय नमः

१३५. ॐ मनोऽभिमानिने नमः

१३६. ॐ मायाविने नमः

१३७. ॐ मानदाय नमः

१३८. ॐ मानलक्षणाय नमः

मन्दो मानी मनागल्यो महाकल्यो महेश्वरः ।
मायापतिर्मानपतिर्मनसःपतिरीश्वरः ॥ १८ ॥

१३९. ॐ मन्दाय नमः
१४०. ॐ मानिने नमः
१४१. ॐ मनागल्पाय नमः
१४२. ॐ महाकल्पाय नमः
१४३. ॐ महेश्वराय नमः
१४४. ॐ मायापतये नमः
१४५. ॐ मानपतये नमः
१४६. ॐ मनसःपतये नमः
१४७. ॐ ईश्वराय नमः

अक्षोभ्यो बाह्य आनन्दी अनिर्देश्योऽपराजितः ।
अजोऽनन्तोऽप्रमेयश्च सदानन्दो जनप्रियः ॥ १९ ॥

१४८. ॐ अक्षोभ्याय नमः
१४९. ॐ बाह्याय नमः
१५०. ॐ आनन्दिने नमः
१५१. ॐ अनिर्देश्याय नमः
१५२. ॐ अपराजिताय नमः
१५३. ॐ अजाय नमः
१५४. ॐ अनन्ताय नमः
१५५. ॐ अप्रमेयाय नमः
१५६. ॐ सदानन्दाय नमः
१५७. ॐ जनप्रियाय नमः

अनन्तगुणगम्भीरः उग्रकृत्परिवेष्टनः ।
जितेन्द्रियो जितक्रोधो जितामित्रो जयोऽजयः ॥ २० ॥

१५८. ॐ अनन्तगुणगम्भीराय नमः
१५९. ॐ उग्रकृते नमः
१६०. ॐ परिवेष्टनाय नमः
१६१. ॐ जितेन्द्रियाय नमः
१६२. ॐ जितक्रोधाय नमः
१६३. ॐ जितामित्राय नमः
१६४. ॐ जयाय नमः
१६५. ॐ अजयाय नमः

सर्वारिष्टार्तिहा सर्वहृदन्तरनिवासकः ।
अन्तरात्मा परात्मा च सर्वात्मा सर्वकारकः ॥ २१ ॥

१६६. ॐ सर्वारिष्टार्तिघ्ने नमः
१६७. ॐ सर्वहृदन्तरनिवासकाय नमः
१६८. ॐ अन्तरात्मने नमः
१६९. ॐ परात्मने नमः
१७०. ॐ सर्वात्मने नमः
१७१. ॐ सर्वकारकाय नमः

गुरुः कविः किटिः कान्तः कञ्जाक्षः खगवाहनः ।
सुशर्मा वरदः शार्ङ्गी सुदासाभीष्टदः प्रभुः ॥ २२ ॥

१७२. ॐ गुरवे नमः
१७३. ॐ कवये नमः
१७४. ॐ किटवे नमः

१७५. ॐ कान्ताय नमः
१७६. ॐ कञ्जाक्षाय नमः
१७७. ॐ खगवाहनाय नमः
१७८. ॐ सुशर्मणे नमः
१७९. ॐ वरदाय नमः
१८०. ॐ शार्ङ्गिणे नमः
१८१. ॐ सुदासाभीष्टदाय नमः
१८२. ॐ प्रभवे नमः

क्षिल्लिकातनयप्रेषी झिल्लिकामुक्तिदायकः ।
गुणजित्कथितः कालः क्रोडः कोलः श्रमापहः ॥ २३ ॥

१८३. ॐ झिल्लिकातनयप्रेषिणे नमः
१८४. ॐ झिल्लिकामुक्तिदायकाय नमः
१८५. ॐ गुणजिते नमः
१८६. ॐ कथिताय नमः
१८७. ॐ कालाय नमः
१८८. ॐ क्रोडाय नमः
१८९. ॐ कोलाय नमः
१९०. ॐ श्रमापहाय नमः

किटिः कृपापरः स्वामी सर्वदृक् सर्वगोचरः ।
योगाचार्यो मदो वस्तु ब्रह्मण्यो वेदसत्तमः ॥ २४ ॥

१९१. ॐ किटवे नमः
१९२. ॐ कृपापराय नमः
१९३. ॐ स्वामिने नमः

१९४. ॐ सर्वदृशो नमः

१९५. ॐ सर्वगोचराय नमः

१९६. ॐ योगाचार्याय नमः

१९७. ॐ मदाय नमः

१९८. ॐ वस्तुने नमः

१९९. ॐ ब्रह्मण्याय नमः

२००. ॐ वेदसत्तमाय नमः

महालम्बोष्ठकश्चैव महादेवो मनोरमः ।
ऊर्ध्वबाहुरिभस्थूलो श्येनः सेनापतिः खनिः ॥ २५ ॥

२०१. ॐ महालम्बोष्ठकाय नमः

२०२. ॐ महादेवाय नमः

२०३. ॐ मनोरमाय नमः

२०४. ॐ ऊर्ध्वबाहवे नमः

२०५. ॐ इभस्थूलाय नमः

२०६. ॐ श्येनाय नमः

२०७. ॐ सेनापतये नमः

२०८. ॐ खनये नमः

दीर्घायुः शङ्करः केशी सुतीर्थो मेघनिःस्वनः ।
अहोरात्रः सूक्तवाकः सुहृन्मान्यः सुवर्चलः ॥ २६ ॥

२०९. ॐ दीर्घायुषे नमः

२१०. ॐ शङ्कराय नमः

२११. ॐ केशिने नमः

२१२. ॐ सुतीर्थाय नमः

२१३. ॐ मेघनिःस्वनाय नमः

२१४. ॐ अहोरात्राय नमः

२१५. ॐ सूक्तवाकाय नमः

२१६. ॐ सुहृन्मान्याय नमः

२१७. ॐ सुवर्चलाय नमः

सारभृत् सर्वसारश्च सर्वग्रहः सदागतिः ।
सूर्यश्चन्द्रः कुजो ज्ञश्च देवमन्त्री भृगुः शनिः ॥ २७ ॥

२१८. ॐ सारभृते नमः

२१९. ॐ सर्वसाराय नमः

२२०. ॐ सर्वग्रहाय नमः

२२१. ॐ सदागतये नमः

२२२. ॐ सूर्याय नमः

२२३. ॐ चन्द्राय नमः

२२४. ॐ कुजाय नमः

२२५. ॐ ज्ञाय नमः

२२६. ॐ देवमन्त्रिणे नमः

२२७. ॐ भृगवे नमः

२२८. ॐ शनये नमः

राहुः केतुर्ग्रहपतिर्यज्ञभृद्यज्ञसाधनः ।
सहस्रपात् सहस्राक्षः सोमकान्तः सुधाकरः ॥ २८ ॥

२२९. ॐ राहवे नमः

२३०. ॐ केतवे नमः

२३१. ॐ ग्रहपतये नमः

२३२. ॐ यज्ञभृते नमः

२३३. ॐ यज्ञसाधनाय नमः

२३४. ॐ सहस्रपादे नमः

२३५. ॐ सहस्राक्षाय नमः

२३६. ॐ सोमकान्ताय नमः

२३७. ॐ सुधाकराय नमः

यज्ञो यज्ञपतिर्याजी यज्ञाङ्गो यज्ञवाहनः ।
यज्ञान्तकृद्यज्ञगुह्यो यज्ञकृत् यज्ञसाधकः ॥ २९ ॥

२३८. ॐ यज्ञाय नमः

२३९. ॐ यज्ञपतये नमः

२४०. ॐ याजिने नमः

२४१. ॐ यज्ञाङ्गाय नमः

२४२. ॐ यज्ञवाहनाय नमः

२४३. ॐ यज्ञान्तकृते नमः

२४४. ॐ यज्ञगुह्याय नमः

२४५. ॐ यज्ञकृते नमः

२४६. ॐ यज्ञसाधकाय नमः

इडागर्भः स्रवत्कर्णो यज्ञकर्मफलप्रदः ।
गोपतिः श्रीपतिः कोणस्त्रिकालज्ञः शुचिश्रवाः ॥ ३० ॥

२४७. ॐ इडागर्भाय नमः

२४८. ॐ स्रवत्कर्णाय नमः

२४९. ॐ यज्ञकर्मफलप्रदाय नमः

२५०. ॐ गोपतये नमः

२५१. ॐ श्रीपतये नमः

२५२. ॐ कोणाय नमः

२५३. ॐ त्रिकालज्ञाय नमः

२५४. ॐ शुचिश्रवसे नमः

शिवः शिवतरः शूरः शिवश्रेष्ठः शिवार्चितः ।
शुद्धसत्त्वः सुरार्तिघ्नः क्षेत्रज्ञोऽक्षर आदिकृत् ॥ ३१ ॥

२५५. ॐ शिवाय नमः

२५६. ॐ शिवतराय नमः

२५७. ॐ शूराय नमः

२५८. ॐ शिवश्रेष्ठाय नमः

२५९. ॐ शिवार्चिताय नमः

२६०. ॐ शुद्धसत्त्वाय नमः

२६१. ॐ सुरार्तिघ्नाय नमः

२६२. ॐ क्षेत्रज्ञाय नमः

२६३. ॐ अक्षराय नमः

२६४. ॐ आदिकृते नमः

शार्ङ्गी चक्री गदी खड्गी पद्मी चण्डपराक्रमः ।
चण्डः कोलाहलः शार्ङ्गी स्वयम्भूरग्र्यभुग्विभुः ॥ ३२ ॥

२६५. ॐ शार्ङ्गिने नमः

२६६. ॐ चक्रिणे नमः

२६७. ॐ गदिने नमः

२६८. ॐ खड्गिने नमः

२६९. ॐ पद्मिने नमः

२७०. ॐ चण्डपराक्रमाय नमः

२७१. ॐ चण्डाय नमः

२७२. ॐ कोलाहलाय नमः

२७३. ॐ शार्ङ्गिणे नमः

२७४. ॐ स्वयंभुवे नमः

२७५. ॐ अग्र्यभुजे नमः

२७६. ॐ विभवे नमः

सदाचारः सदारम्भो दुराचारनिवर्तकः ।
ज्ञानी ज्ञानप्रियोऽवज्ञो ज्ञानदोऽज्ञानदो यमी ॥ ३३ ॥

२७७. ॐ सदाचाराय नमः

२७८. ॐ सदारम्भाय नमः

२७९. ॐ दुराचारनिवर्तकाय नमः

२८०. ॐ ज्ञानिने नमः

२८१. ॐ ज्ञानप्रियाय नमः

२८२. ॐ अवज्ञाय नमः

२८३. ॐ ज्ञानदाय नमः

२८४. ॐ अज्ञानदाय नमः

२८५. ॐ यमिने नमः

लयोदकविहारी च सामगानप्रियो गतिः ।
यज्ञमूर्तिर्ब्रह्मचारी यज्वा यज्ञप्रियो हरिः ॥ ३४ ॥

२८६. ॐ लयोदकविहारिणे नमः

२८७. ॐ सामगानप्रियाय नमः

२८८. ॐ गतये नमः

२८९. ॐ यज्ञमूर्तये नमः

२९०. ॐ ब्रह्मचारिणे नमः

२९१. ॐ यज्वने नमः

२९२. ॐ यज्ञप्रियाय नमः

२९३. ॐ हरये नमः

सूत्रकृल्लोकसूत्रश्च चतुर्मूर्तिश्चतुर्भुजः ।
त्रयीमयस्त्रिलोकेशस्त्रिधामा कौस्तुभोज्ज्वलः ॥ ३५ ॥

२९४. ॐ सूत्रकृते नमः

२९५. ॐ लोकसूत्राय नमः

२९६. ॐ चतुर्मूर्तये नमः

२९७. ॐ चतुर्भुजाय नमः

२९८. ॐ त्रयीमयाय नमः

२९९. ॐ त्रिलोकेशाय नमः

३००. ॐ त्रिधाम्ने नमः

३०१. ॐ कौस्तुभोज्ज्वलाय नमः

श्रीवत्सलाञ्छनः श्रीमान् श्रीधरो भूधरोऽर्भकः ।
वरुणो वारुणो वृक्षो वृषभो वर्धनो वरः ॥ ३६ ॥

३०२. ॐ श्रीवत्सलाञ्छनाय नमः

३०३. ॐ श्रीमते नमः

३०४. ॐ श्रीधराय नमः

३०५. ॐ भूधराय नमः

३०६. ॐ अर्भकाय नमः

३०७. ॐ वरुणाय नमः

३०८. ॐ वारुणाय नमः

३०९. ॐ वृक्षाय नमः

३१०. ॐ वृषभाय नमः

३११. ॐ वर्धनाय नमः

३१२. ॐ वराय नमः

युगादिकृद्युगावर्तः पक्षो मासो ऋतुर्युगः ।
वत्सरो वत्सलो वेदः शिपिविष्टः सनातनः ॥ ३७ ॥

३१३. ॐ युगादिकृते नमः

३१४. ॐ युगावर्ताय नमः

३१५. ॐ पक्षाय नमः

३१६. ॐ मासाय नमः

३१७. ॐ ऋतवे नमः

३१८. ॐ युगाय नमः

३१९. ॐ वत्सराय नमः

३२०. ॐ वत्सलाय नमः

३२१. ॐ वेदाय नमः

३२२. ॐ शिपिविष्टाय नमः

३२३. ॐ सनातनाय नमः

इन्द्रत्राता भयत्राता क्षुद्रकृत् क्षुद्रनाशनः ।
महाहनुर्महाघोरो महादीप्तिर्महाव्रतः ॥ ३८ ॥

३२४. ॐ इन्द्रत्रात्रे नमः

३२५. ॐ भयत्रात्रे नमः

३२६. ॐ क्षुद्रकृते नमः

३२७. ॐ क्षुद्रनाशनाय नमः

३२८. ॐ महाहनवे नमः

३२९. ॐ महाघोराय नमः

३३०. ॐ महादीप्तये नमः

३३१. ॐ महाव्रताय नमः

महापादो महाकालो महाकायो महाबलः ।
गम्भीरघोषो गम्भीरो गभीरो घुर्घुरस्वरः ॥ ३९ ॥

३३२. ॐ महापादाय नमः

३३३. ॐ महाकालाय नमः

३३४. ॐ महाकायाय नमः

३३५. ॐ महाबलाय नमः

३३६. ॐ गम्भीरघोषाय नमः

३३७. ॐ गम्भीराय नमः

३३८. ॐ गभीराय नमः

३३९. ॐ घुर्घुरस्वराय नमः

ओङ्कारगर्भो न्यग्रोधो वषट्कारो हुताशनः ।
भूयान् बहुमतो भूमा विश्वकर्मा विशांपतिः ॥ ४० ॥

३४०. ॐ ओङ्कारगर्भाय नमः

३४१. ॐ न्यग्रोधाय नमः

३४२. ॐ वषट्काराय नमः

३४३. ॐ हुताशनाय नमः

३४४. ॐ भूयसे नमः

३४५. ॐ बहुमताय नमः

३४६. ॐ भूम्ने नमः

३४७. ॐ विश्वकर्माय नमः

३४८. ॐ विशांपतये नमः

व्यवसायोऽघमर्षश्च विदितोऽभ्युत्थितो महः ।
बलभिद् बलवान् दण्डी वक्रदंष्ट्रो वशो वशी ॥ ४१ ॥

३४९. ॐ व्यवसायाय नमः

३५०. ॐ अघमर्षाय नमः

३५१. ॐ विदिताय नमः

३५२. ॐ अभ्युत्थिताय नमः

३५३. ॐ महसे नमः

३५४. ॐ बलभिदे नमः

३५५. ॐ बलवते नमः

३५६. ॐ दण्डिने नमः

३५७. ॐ वक्रदंष्ट्राय नमः

३५८. ॐ वशाय नमः

३५९. ॐ वशिने नमः

सिद्धः सिद्धिप्रदः साध्यः सिद्धसङ्कल्प ऊर्जवान् ।
धृतारिरसहायश्च सुमुखो बडवामुखः ॥ ४२ ॥

३६०. ॐ सिद्धाय नमः

३६१. ॐ सिद्धिप्रदाय नमः

३६२. ॐ साध्याय नमः

३६३. ॐ सिद्धसङ्कल्पाय नमः

३६४. ॐ ऊर्जस्वते नमः

३६५. ॐ धृतारये नमः

३६६. ॐ असहाय नमः

३६७. ॐ सुमुखाय नमः

३६८. ॐ बडवामुखाय नमः

वसुर्वसुमनास्साम समीरो वसुधाप्रदः ।
पीताम्बरो वासुदेवो वामनो ज्ञानपञ्जरः ॥ ४३ ॥

३६९. ॐ वसवे नमः

३७०. ॐ वसुमनसे नमः

३७१. ॐ साम्ने नमः

३७२. ॐ समीराय नमः

३७३. ॐ वसुधाप्रदाय नमः

३७४. ॐ पीताम्बराय नमः

३७५. ॐ वासुदेवाय नमः

३७६. ॐ वामनाय नमः

३७७. ॐ ज्ञानपञ्जराय नमः

नित्यतृप्तो निराधारो निःसङ्गो निर्जितामरः ।
नित्यमुक्तो नित्यवन्द्यो मुक्तबन्धो मुरान्तकः ॥ ४४ ॥

३७८. ॐ नित्यतृप्ताय नमः

३७९. ॐ निराधाराय नमः

३८०. ॐ निःसङ्गाय नमः

३८१. ॐ निर्जितामराय नमः

३८२. ॐ नित्यमुक्ताय नमः

३८३. ॐ नित्यवन्द्याय नमः

३८४. ॐ मुक्तबन्धाय नमः
३८५. ॐ मुरान्तकाय नमः

बन्धको मोचको रुद्रो युद्धसेनाविमर्दनः ।
प्रसारणो निषेधात्मा भिक्षुर्भिक्षुप्रियो ऋजुः ॥ ४५ ॥

३८६. ॐ बन्धकाय नमः
३८७. ॐ मोचकाय नमः
३८८. ॐ रुद्राय नमः
३८९. ॐ युद्धसेनाविमर्दनाय नमः
३९०. ॐ प्रसारणाय नमः
३९१. ॐ निषेधात्मने नमः
३९२. ॐ भिक्षवे नमः
३९३. ॐ भिक्षुप्रियाय नमः
३९४. ॐ ऋजवे नमः

महाहंसो भिक्षुरूपी महागन्धो महाशनः ।
मनोजवः कालकालो कालमृत्युः सभाजितः ॥ ४६ ॥

३९५. ॐ महाहंसाय नमः
३९६. ॐ भिक्षुरूपिणे नमः
३९७. ॐ महागन्धाय नमः
३९८. ॐ महाशनाय नमः
३९९. ॐ मनोजवाय नमः
४००. ॐ कालकालाय नमः
४०१. ॐ कालमृत्यवे नमः
४०२. ॐ सभाजिताय नमः

प्रसन्नो निर्विभावश्च भूविदारी दुरासदः ।
वसनो वासवो विश्ववासो वासवप्रियः ॥ ४७ ॥

४०३. ॐ प्रसन्नाय नमः
४०४. ॐ निर्विभावाय नमः
४०५. ॐ भूविदारिणे नमः
४०६. ॐ दुरासदाय नमः
४०७. ॐ वसनाय नमः
४०८. ॐ वासवाय नमः
४०९. ॐ विश्ववासवाय नमः
४१०. ॐ वासवप्रियाय नमः

सिद्धयोगी सिद्धकामः सिद्धिकामः शुभार्थवित् ।
अज्ञेयो विजयीन्द्रश्च विशेषज्ञो विभावसुः ॥ ४८ ॥

४११. ॐ सिद्धयोगिने नमः
४१२. ॐ सिद्धकामाय नमः
४१३. ॐ सिद्धिकामाय नमः
४१४. ॐ शुभार्थविदे नमः
४१५. ॐ अज्ञेयाय नमः
४१६. ॐ विजयिने नमः
४१७. ॐ इन्द्राय नमः
४१८. ॐ विशेषज्ञाय नमः
४१९. ॐ विभावसवे नमः

ईक्षामात्रजगत्स्रष्टा भ्रूभङ्गनियताखिलः ।
महाध्वगो दिगीशेशो मुनिमान्यो मुनीश्वरः ॥ ४९ ॥

४२०. ॐ ईक्षामात्रजगत्स्रष्ट्रे नमः

४२१. ॐ भ्रूभङ्गनियताखिलाय नमः

४२२. ॐ महाध्वगाय नमः

४२३. ॐ दिगीशेशाय नमः

४२४. ॐ मुनिमान्याय नमः

४२५. ॐ मुनीश्वराय नमः

महाकायो वज्रकायो वरदो वायुवाहनः ।
वदान्यो वज्रभेदी च मधुहृत् कलिदोषहा ॥ ५० ॥

४२६. ॐ महाकायाय नमः

४२७. ॐ वज्रकायाय नमः

४२८. ॐ वरदाय नमः

४२९. ॐ वायुवाहनाय नमः

४३०. ॐ वदान्याय नमः

४३१. ॐ वज्रभेदिने नमः

४३२. ॐ मधुहृते नमः

४३३. ॐ कलिदोषघ्ने नमः

वागीश्वरो वाजसनो वानस्पत्यो मनोरमः ।
सुब्रह्मण्यो ब्रह्मधनो ब्रह्मण्यो ब्रह्मवर्धनः ॥ ५१ ॥

४३४. ॐ वागीश्वराय नमः

४३५. ॐ वाजसनाय नमः

४३६. ॐ वानस्पत्याय नमः

४३७. ॐ मनोरमाय नमः

४३८. ॐ सुब्रह्मण्याय नमः

४३९. ॐ ब्रह्मधनाय नमः

४४०. ॐ ब्रह्मण्याय नमः

४४१. ॐ ब्रह्मवर्धनाय नमः

विष्टम्भी विश्वहस्तश्च विश्वाहो विश्वतोमुखः ।
अतुलो वसुवेगोऽर्कः सम्राट् साम्राज्यदायकः ॥ ५२ ॥

४४२. ॐ विष्टम्भिने नमः

४४३. ॐ विश्वहस्ताय नमः

४४४. ॐ विश्वाहाय नमः

४४५. ॐ विश्वतोमुखाय नमः

४४६. ॐ अतुलाय नमः

४४७. ॐ वसुवेगाय नमः

४४८. ॐ अर्काय नमः

४४९. ॐ सम्राजे नमः

४५०. ॐ साम्राज्यदायकाय नमः

शक्तिप्रियः शक्तिरूपो मारशक्तिविभञ्जनः ।
स्वतन्त्रः सर्वतन्त्रज्ञो मीमांसितगुणाकरः ॥ ५३ ॥

४५१. ॐ शक्तिप्रियाय नमः

४५२. ॐ शक्तिरूपाय नमः

४५३. ॐ मारशक्तिविभञ्जनाय नमः

४५४. ॐ स्वतन्त्राय नमः

४५५. ॐ सर्वतन्त्रज्ञाय नमः

४५६. ॐ मीमांसितगुणाकराय नमः

अनिर्देश्यवपुः श्रीशो नित्यश्रीर्नित्यमङ्गलः ।
नित्यसत्त्वो निजानन्दो नित्यभेदी निराश्रयः ॥ ५४ ॥

४५७. ॐ अनिर्देश्यवपुषे नमः
४५८. ॐ श्रीशाय नमः
४५९. ॐ नित्यश्रिये नमः
४६०. ॐ नित्यमङ्गलाय नमः
४६१. ॐ नित्यसत्त्वाय नमः
४६२. ॐ निजानन्दाय नमः
४६३. ॐ नित्यभेदिने नमः
४६४. ॐ निराश्रयाय नमः

अन्तश्चरो भवाधीशो ब्रह्मयोगी कलाप्रियः ।
गोब्राह्मणहिताचारो जगद्धितमहाव्रतः ॥ ५५ ॥

४६५. ॐ अन्तश्चराय नमः
४६६. ॐ भवाधीशाय नमः
४६७. ॐ ब्रह्मयोगिने नमः
४६८. ॐ कलाप्रियाय नमः
४६९. ॐ गोब्राह्मणहिताचाराय नमः
४७०. ॐ जगद्धितमहाव्रताय नमः

दुर्ध्येयश्च सदाध्येयो दुर्वासादिविबोधनः ।
दुरापो दुर्धिषांगोप्यो दूरादूरसमीपगः ॥ ५६ ॥

४७१. ॐ दुर्ध्येयाय नमः
४७२. ॐ सदाध्येयाय नमः
४७३. ॐ दुर्वासादिविबोधनाय नमः

४७४. ॐ दुरापाय नमः

४७५. ॐ दुर्धिषांगोप्याय नमः

४७६. ॐ दूरादूरसमीपगाय नमः

वृषाकपिः कपिः कार्यः कारणः कारणक्रमः ।
ज्योतिषांमथनज्योतिर्ज्योतिश्चक्रप्रवर्तकः ॥ ५७ ॥

४७७. ॐ वृषाकपये नमः

४७८. ॐ कपये नमः

४७९. ॐ कार्याय नमः

४८०. ॐ कारणाय नमः

४८१. ॐ कारणक्रमाय नमः

४८२. ॐ ज्योतिषांमथनज्योतिषे नमः

४८३. ॐ ज्योतिश्चक्रप्रवर्तकाय नमः

प्रथमो मध्यमस्तारः सुतीक्ष्णोदर्ककार्यवान् ।
सुरूपश्च सदावेत्ता सुमुखः सुजनप्रियः ॥ ५८ ॥

४८४. ॐ प्रथमाय नमः

४८५. ॐ मध्यमाय नमः

४८६. ॐ ताराय नमः

४८७. ॐ सुतीक्ष्णाय नमः

४८८. ॐ उदर्ककार्यवते नमः

४८९. ॐ सुरूपाय नमः

४९०. ॐ सदावेत्त्रे नमः

४९१. ॐ सुमुखाय नमः

४९२. ॐ सुजनप्रियाय नमः

महाव्याकरणाचार्यः शिक्षाकल्पप्रवर्तकः ।
स्वच्छश्छन्दोमयः स्वेच्छास्वहिताघविनाशनः ॥ ५९ ॥

४९३. ॐ महाव्याकरणाचार्याय नमः

४९४. ॐ शिक्षाकल्पप्रवर्तकाय नमः

४९५. ॐ स्वच्छाय नमः

४९६. ॐ छन्दोमयाय नमः

४९७. ॐ स्वेच्छास्वहिताघविनाशाय नमः

साहसी सर्वहन्ता च सम्मतोऽनिन्दितोऽसकृत् ।
कामरूपः कामपालः सुतीर्थ्योदः क्षपाकरः ॥ ६० ॥

४९८. ॐ साहसिने नमः

४९९. ॐ सर्वहन्त्रे नमः

५००. ॐ सम्मताय नमः

५०१. ॐ अनिन्दिताय नमः

५०२. ॐ असकृते नमः

५०३. ॐ कामरूपाय नमः

५०४. ॐ कामपालाय नमः

५०५. ॐ सुतीर्थ्योदाय नमः

५०६. ॐ क्षपाकराय नमः

ज्वाली विशालश्च परो वेदकृज्जनवर्धनः ।
वेद्यो वैद्यो महावेदी वीरहा विषमो महः ॥ ६१ ॥

५०७. ॐ ज्वालिने नमः

५०८. ॐ विशालाय नमः

५०९. ॐ पराय नमः

५१०. ॐ वेदकृते नमः

५११. ॐ जनवर्धनाय नमः

५१२. ॐ वेद्याय नमः

५१३. ॐ वैद्याय नमः

५१४. ॐ महावेदिने नमः

५१५. ॐ वीरघ्नाय नमः

५१६. ॐ विषमाय नमः

५१७. ॐ महाय नमः

ईतिभानुर्ग्रहश्चैव प्रग्रहो निर्गहोऽग्निहा।
उत्सर्गः सन्निषेधश्च सुप्रतापः प्रतापधृत् ॥ ६२ ॥

५१८. ॐ ईतिभानवे नमः

५१९. ॐ ग्रहाय नमः

५२०. ॐ प्रग्रहाय नमः

५२१. ॐ निग्रहाय नमः

५२२. ॐ अग्निघ्ने नमः

५२३. ॐ उत्सर्गाय नमः

५२४. ॐ सन्निषेधाय नमः

५२५. ॐ सुप्रतापाय नमः

५२६. ॐ प्रतापधृते नमः

सर्वायुधधरः शाली सुरूपः सुप्रमोदनः।
चतुष्किष्कुः सप्तपादः सिंहकन्धस्त्रिमेखलः ॥ ६३ ॥

५२७. ॐ सर्वायुधधराय नमः

५२८. ॐ शालिने नमः

५२९. ॐ सुरूपाय नमः

५३०. ॐ सुप्रमोदनाय नमः

५३१. ॐ चतुष्किष्काय नमः

५३२. ॐ सप्तपादाय नमः

५३३. ॐ सिंहस्कन्धाय नमः

५३४. ॐ त्रिमेखलाय नमः

सुधापानरतोऽरिघ्नः सुरमेड्यः सुलोचनः ।
तत्त्ववित्तत्त्वगोप्ता च परतत्त्वः प्रजाकरः ॥ ६४ ॥

५३५. ॐ सुधापानरताय नमः

५३६. ॐ अरिघ्ने नमः

५३७. ॐ सुरमेड्याय नमः

५३८. ॐ सुलोचनाय नमः

५३९. ॐ तत्त्वविदे नमः

५४०. ॐ तत्त्वगोप्त्रे नमः

५४१. ॐ परतत्त्वाय नमः

५४२. ॐ प्रजाकराय नमः

ईशान ईश्वरोऽध्यक्षो महामेरुरमोघदृक् ।
भेदप्रभेदवादी च स्वाद्वैतपरिनिष्ठितः ॥ ६५ ॥

५४३. ॐ ईशानाय नमः

५४४. ॐ ईश्वराय नमः

५४५. ॐ अध्यक्षाय नमः

५४६. ॐ महामेरवे नमः

५४७. ॐ अमोघदृशे नमः

५४८. ॐ भेदप्रभेदवादिने नमः

५४९. ॐ स्वाद्वैतपरिनिष्ठिताय नमः

भागहारी वंशकरो निमित्तस्थो निमित्तकृत् ।
नियन्ता नियमो यन्ता नन्दको नन्दिवर्धनः ॥ ६६ ॥

५५०. ॐ भागहारिणे नमः

५५१. ॐ वंशकराय नमः

५५२. ॐ निमित्तस्थाय नमः

५५३. ॐ निमित्तकृते नमः

५५४. ॐ नियन्त्रे नमः

५५५. ॐ नियमाय नमः

५५६. ॐ यन्त्रे नमः

५५७. ॐ नन्दकाय नमः

५५८. ॐ नन्दिवर्धनाय नमः

षड्विंशको महाविष्णुर्ब्रह्मज्ञो ब्रह्मतत्परः ।
वेदकृन्नाम चानन्तनामा शब्दातिगः कृपः ॥ ६७ ॥

५५९. ॐ षड्विंशकाय नमः

५६०. ॐ महाविष्णवे नमः

५६१. ॐ ब्रह्मज्ञाय नमः

५६२. ॐ ब्रह्मतत्पराय नमः

५६३. ॐ वेदकृते नमः

५६४. ॐ नाम्ने नमः

५६५. ॐ अनन्तनाम्ने नमः

५६६. ॐ शब्दातिगाय नमः

५६७. ॐ कृपाय नमः

दम्भो दम्भकरो दम्भवंशो वंशकरो वरः ।
अजनिर्जनिकर्ता च सुराध्यक्षो युगान्तकः ॥ ६८ ॥

५६८. ॐ दम्भाय नमः
५६९. ॐ दम्भकराय नमः
५७०. ॐ दम्भवंशाय नमः
५७१. ॐ वंशकराय नमः
५७२. ॐ वराय नमः
५७३. ॐ अजनये नमः
५७४. ॐ जनिकर्त्रे नमः
५७५. ॐ सुराध्यक्षाय नमः
५७६. ॐ युगान्तकाय नमः

दर्भरोमा बुधाध्यक्षो मानुकूलो मदोद्धतः ।
शन्तनुः शङ्करः सूक्ष्मः प्रत्ययश्चण्डशासनः ॥ ६९ ॥

५७७. ॐ दर्भरोम्णे नमः
५७८. ॐ बुधाध्यक्षाय नमः
५७९. ॐ मानुकूलाय नमः
५८०. ॐ मदोद्धताय नमः
५८१. ॐ शन्तनवे नमः
५८२. ॐ शङ्कराय नमः
५८३. ॐ सूक्ष्माय नमः
५८४. ॐ प्रत्ययाय नमः
५८५. ॐ चण्डशासनाय नमः

वृत्तनासो महाग्रीवः कम्बुग्रीवो महानृणः ।
वेदव्यासो देवभूतिरन्तरात्मा हृदालयः ॥ ७० ॥

५८६. ॐ वृत्तनासाय नमः

५८७. ॐ महाग्रीवाय नमः

५८८. ॐ कम्बुग्रीवाय नमः

५८९. ॐ महानृणाय नमः

५९०. ॐ वेदव्यासाय नमः

५९१. ॐ देवभूतये नमः

५९२. ॐ अन्तरात्मने नमः

५९३. ॐ हृदालयाय नमः

महापाको महास्पर्शो महामात्रो महामनाः ।
महोदरो महोष्ठश्च महाजिह्वो महामुखः ॥ ७१ ॥

५९४. ॐ महापाकाय नमः

५९५. ॐ महास्पर्शाय नमः

५९६. ॐ महामात्राय नमः

५९७. ॐ महामनसे नमः

५९८. ॐ महोदराय नमः

५९९. ॐ महोष्ठाय नमः

६००. ॐ महाजिह्वाय नमः

६०१. ॐ महामुखाय नमः

पुषकरस्तुम्बुरुः खेटी स्थावरः स्थितिमत्तरः ।
श्वासायुधः समर्थश्च वेदार्थः सुसमाहितः ॥ ७२ ॥

६०२. ॐ पुष्कराय नमः

६०३. ॐ तुम्बुरवे नमः

६०४. ॐ खेटिने नमः

६०५. ॐ स्थावराय नमः

६०६. ॐ स्थितिमत्तराय नमः

६०७. ॐ श्वासायुधाय नमः

६०८. ॐ समर्थाय नमः

६०९. ॐ वेदार्थाय नमः

६१०. ॐ सुसमाहिताय नमः

वेदशीर्षः प्रकाशात्मा प्रमोदः सामगायनः ।
अन्तर्भाव्यो भावितात्मा महीदासो दिवस्पतिः ॥ ७३ ॥

६११. ॐ वेदशीर्षाय नमः

६१२. ॐ प्रकाशात्मने नमः

६१३. ॐ प्रमोदाय नमः

६१४. ॐ सामगायनाय नमः

६१५. ॐ अन्तर्भाव्याय नमः

६१६. ॐ भावितात्मने नमः

६१७. ॐ महीदासाय नमः

६१८. ॐ दिवस्पतये नमः

महासुदर्शनो विद्वानुपहारप्रियोऽच्युतः ।
अनलो द्विशफो गुप्तः शोभनो निरवग्रहः ॥ ७४ ॥

६१९. ॐ महासुदर्शनाय नमः

६२०. ॐ विदुषे नमः

६२१. ॐ उपहारप्रियाय नमः

६२२. ॐ अच्युताय नमः

६२३. ॐ अनलाय नमः

६२४. ॐ द्विशफाय नमः

६२५. ॐ गुप्ताय नमः

६२६. ॐ शोभनाय नमः

६२७. ॐ निरवग्रहाय नमः

भाषाकरो महाभर्गः सर्वदेशविभागकृत् ।
कालकण्ठो महाकेशो लोमशः कालपूजितः ॥ ७५ ॥

६२८. ॐ भाषाकराय नमः

६२९. ॐ महागर्भाय नमः

६३०. ॐ सर्वदेशविभागकृते नमः

६३१. ॐ कालकण्ठाय नमः

६३२. ॐ महाकेशाय नमः

६३३. ॐ लोमशाय नमः

६३४. ॐ कालपूजिताय नमः

आसेवनोऽवसानात्मा बुद्ध्यात्मा रक्तलोचनः ।
नारङ्गो नरकोद्धर्ता क्षेत्रपालो दुरिष्टहा ॥ ७६ ॥

६३५. ॐ आसेवनाय नमः

६३६. ॐ अवसानात्मने नमः

६३७. ॐ बुध्यात्मने नमः

६३८. ॐ रक्तलोचनाय नमः

६३९. ॐ नारङ्गाय नमः

६४०. ॐ नरकोद्धर्त्रे नमः

६४१. ॐ क्षेत्रपालाय नमः

६४२. ॐ दुरिष्टघ्ने नमः

हुङ्कारगर्भो दिग्वासा ब्रह्मेन्द्राधिपतिर्बलः ।
वर्चस्वी ब्रह्मवदनः क्षत्रबाहुर्विदूरगः ॥ ७७ ॥

६४३. ॐ हुङ्कारगर्भाय नमः
६४४. ॐ दिग्वाससे नमः
६४५. ॐ ब्रह्मेन्द्राधिपतये नमः
६४६. ॐ बलाय नमः
६४७. ॐ वर्चस्विने नमः
६४८. ॐ ब्रह्मवदनाय नमः
६४९. ॐ क्षत्रबाहवे नमः
६५०. ॐ विदूरगाय नमः

चतुर्थपाच्चतुष्पाच्च चतुर्वेदप्रवर्तकः ।
चातुर्होत्रकृदव्यक्तः सर्ववर्णविभागकृत् ॥ ७८ ॥

६५१. ॐ चतुर्थपदे नमः
६५२. ॐ चतुष्पदे नमः
६५३. ॐ चतुर्वेदप्रवर्तकाय नमः
६५४. ॐ चातुर्होत्रकृते नमः
६५५. ॐ अव्यक्ताय नमः
६५६. ॐ सर्ववर्णविभागकृते नमः

महापतिर्मृगपतिर्विद्याधीशो विशांपतिः ।
अक्षरोऽधोक्षजोऽधूर्तो रक्षिता राक्षसान्तकृत् ॥ ७९ ॥

६५७. ॐ महापतये नमः
६५८. ॐ मृगपतये नमः
६५९. ॐ विद्याधीशाय नमः

६६०. ॐ विशांपतये नमः

६६१. ॐ अक्षराय नमः

६६२. ॐ अधोक्षजाय नमः

६६३. ॐ अधूर्ताय नमः

६६४. ॐ रक्षित्रे नमः

६६५. ॐ राक्षसान्तकृते नमः

रजः सत्त्वतमोहन्ता कूटस्थः प्रकृतेः परः ।
तीर्थकृत् तीर्थवासी च तीर्थरूपो ह्यपांपतिः ॥ ८० ॥

६६६. ॐ रजःसत्त्वतमोहन्त्रे नमः

६६७. ॐ कूटस्थाय नमः

६६८. ॐ प्रकृतेःपराय नमः

६६९. ॐ तीर्थकृते नमः

६७०. ॐ तीर्थवासिने नमः

६७१. ॐ तीर्थरूपाय नमः

६७२. ॐ अपांपतये नमः

पुण्यबीजः पुराणर्षिः पवित्रः परमोत्सवः ।
शुद्धिकृच्छुद्धिदः शुद्धः शुद्धसत्त्वनिरूपकः ॥ ८१ ॥

६७३. ॐ पुण्यबीजाय नमः

६७४. ॐ पुराणर्षये नमः

६७५. ॐ पवित्राय नमः

६७६. ॐ परमोत्सवाय नमः

६७७. ॐ शुद्धिकृते नमः

६७८. ॐ शुद्धिदाय नमः

६७९. ॐ शुद्धाय नमः

६८०. ॐ शुद्धसत्त्वनिरूपकाय नमः

सुप्रसन्नः शुभार्होऽथ शुभदित्सुः शुभप्रियः ।
यज्ञभागभुजांमुख्यो यक्षगानप्रियो बली ॥ ८२ ॥

६८१. ॐ सुप्रसन्नाय नमः

६८२. ॐ शुभार्हाय नमः

६८३. ॐ शुभदित्सवे नमः

६८४. ॐ शुभप्रियाय नमः

६८५. ॐ यज्ञभागभुजांमुख्याय नमः

६८६. ॐ यक्षगानप्रियाय नमः

६८७. ॐ बलिने नमः

समोऽघमोदो मोदात्मा मोददो मोक्षदः स्मृतिः ।
परायणः प्रसादश्च लोकबन्धुर्बृहस्पतिः ॥ ८३ ॥

६८८. ॐ समाय नमः

६८९. ॐ अघमोदाय नमः

६९०. ॐ मोदात्मने नमः

६९१. ॐ मोददाय नमः

६९२. ॐ मोक्षदाय नमः

६९३. ॐ स्मृतये नमः

६९४. ॐ परायणाय नमः

६९५. ॐ प्रसादाय नमः

६९६. ॐ लोकबन्धवे नमः

६९७. ॐ बृहस्पतये नमः

लीलावतारो जननविहीनो जन्मनाशनः ।
महाभीमो महागर्ताः महेश्वासो महोदयः ॥ ८४ ॥

६९८. ॐ लीलावताराय नमः
६९९. ॐ जननविहीनाय नमः
७००. ॐ जन्मनाशनाय नमः
७०१. ॐ महाभीमाय नमः
७०२. ॐ महागर्ताय नमः
७०३. ॐ महेश्वासाय नमः
७०४. ॐ महोदयाय नमः

अजुनो भासुरः प्रख्यो विदोषो विष्टरश्रवाः ।
सहस्रपात् सभाग्यश्च पुण्यभागो दुरव्ययः ॥ ८५ ॥

७०५. ॐ अर्जुनाय नमः
७०६. ॐ भासुराय नमः
७०७. ॐ प्रख्याय नमः
७०८. ॐ विदोषाय नमः
७०९. ॐ विष्टरश्रवसे नमः
७१०. ॐ सहस्रपादे नमः
७११. ॐ सभाग्याय नमः
७१२. ॐ पुण्यभाग्याय नमः
७१३. ॐ दुरव्ययाय नमः

कृत्यहीनो महावाग्मी महापापविनिग्रहः ।
तेजोऽपहारी बलवान् सर्वदाऽरिविदूषकः ॥ ८६ ॥

७१४. ॐ कृत्यहीनाय नमः
७१५. ॐ महावाग्मिने नमः

७१६. ॐ महापापविनिग्रहाय नमः

७१७. ॐ तेजोऽपहारिणे नमः

७१८. ॐ बलवते नमः

७१९. ॐ सर्वदाऽरिविदूषकाय नमः

कविः कण्ठगतः कोष्ठो मणिमुक्ताजलाप्लुतः ।
अप्रमेयगतिः कृष्णो हंसश्चैव शुचिप्रियः ॥ ८७ ॥

७२०. ॐ कवये नमः

७२१. ॐ कण्ठगतये नमः

७२२. ॐ कोष्ठाय नमः

७२३. ॐ मणिमुक्ताजलाप्लुताय नमः

७२४. ॐ अप्रमेयगतये नमः

७२५. ॐ कृष्णाय नमः

७२६. ॐ हंसाय नमः

७२७. ॐ शुचिप्रियाय नमः

विजयीन्द्रः सुरेन्द्रश्च वागीन्द्रः वाक्पतिः प्रभुः ।
तिरश्चीनगतिः शुक्लः सारग्रीवो धराधरः ॥ ८८ ॥

७२८. ॐ विजयीन्द्राय नमः

७२९. ॐ सुरेन्द्राय नमः

७३०. ॐ वागीन्द्राय नमः

७३१. ॐ वाक्पतये नमः

७३२. ॐ प्रभवे नमः

७३३. ॐ तिरश्चीनगतये नमः

७३४. ॐ शुक्लाय नमः

७३५. ॐ सारग्रीवाय नमः

७३६. ॐ धराधराय नमः

प्रभातः सर्वतोभद्रो महाजन्तुर्महौषधिः ।
प्राणेशो वर्धकस्तीव्रप्रवेशः पर्वतोपमः ॥ ८९ ॥

७३७. ॐ प्रभाताय नमः

७३८. ॐ सर्वतोभद्राय नमः

७३९. ॐ महाजन्तवे नमः

७४०. ॐ महौषधये नमः

७४१. ॐ प्राणेशाय नमः

७४२. ॐ वर्धकाय नमः

७४३. ॐ तीव्रप्रवेशाय नमः

७४४. ॐ पर्वतोपमाय नमः

सुधासिक्तः सदस्यस्थो राजराड् दण्डकान्तकः ।
ऊर्ध्वकेशोऽजमीडश्च पिप्पलादो बहुश्रवाः ॥ ९० ॥

७४५. ॐ सुधासिक्ताय नमः

७४६. ॐ सदस्यस्थाय नमः

७४७. ॐ राजराजाय नमः

७४८. ॐ दण्डकान्तकाय नमः

७४९. ॐ ऊर्ध्वकेशाय नमः

७५०. ॐ अजमीडाय नमः

७५१. ॐ पिप्पलादाय नमः

७५२. ॐ बहुश्रवसे नमः

गन्धर्वोऽभ्युदितः केशी वीरपेशो विशारदः ।
हिरण्यवासाः स्तब्धाक्षो ब्रह्मलालितशैशवः ॥ ९१ ॥

७५३. ॐ गन्धर्वाय नमः
७५४. ॐ अभ्युदिताय नमः
७५५. ॐ केशिने नमः
७५६. ॐ वीरपेशाय नमः
७५७. ॐ विशारदाय नमः
७५८. ॐ हिरण्यवाससे नमः
७५९. ॐ स्तब्धाक्षाय नमः
७६०. ॐ ब्रह्मलालितशैशवाय नमः

पद्मगर्भो जम्बुमाली सूर्यमण्डलमध्यगः ।
चन्द्रमण्डलमध्यस्थः करभागग्निसंश्रयः ॥ ९२ ॥

७६१. ॐ पद्मगर्भाय नमः
७६२. ॐ जम्बुमालिने नमः
७६३. ॐ सूर्यमण्डलमध्यगाय नमः
७६४. ॐ चन्द्रमण्डलमध्यस्थाय नमः
७६५. ॐ करभाजे नमः
७६६. ॐ अग्निसंश्रयाय नमः

अजीगर्तः शाकलाग्र्यः सन्धानः सिंहविक्रमः ।
प्रभावात्मा जगत्कालः कालकालो बृहद्रथः ॥ ९३ ॥

७६७. ॐ अजीगर्ताय नमः
७६८. ॐ शाकलाग्र्याय नमः
७६९. ॐ सन्धानाय नमः
७७०. ॐ सिंहविक्रमाय नमः
७७१. ॐ प्रभावात्मने नमः

७७२. ॐ जगत्कालाय नमः

७७३. ॐ कालकालाय नमः

७७४. ॐ बृहद्रथाय नमः

सारङ्गो यतमान्यश्च सत्कृतिः शुचिमण्डलः ।
कुमारजिद्वनेचारी सप्तकन्यामनोरमः ॥ ९४ ॥

७७५. ॐ सारङ्गाय नमः

७७६. ॐ यतमान्याय नमः

७७७. ॐ सत्कृतये नमः

७७८. ॐ शुचिमण्डलाय नमः

७७९. ॐ कुमारजिते नमः

७८०. ॐ वनेचारिणे नमः

७८१. ॐ सप्तकन्यामनोरमाय नमः

धूमकेतुर्महाकेतुः पक्षिकेतुः प्रजापतिः ।
ऊर्ध्वरेताः फलोपायो भूतावर्तः सजङ्गमः ॥ ९५ ॥

७८२. ॐ धूमकेतवे नमः

७८३. ॐ महाकेतवे नमः

७८४. ॐ पक्षिकेतवे नमः

७८५. ॐ प्रजापतये नमः

७८६. ॐ ऊर्ध्वरेतसे नमः

७८७. ॐ फलोपायाय नमः

७८८. ॐ भूतावर्ताय नमः

७८९. ॐ सजङ्गमाय नमः

रविर्वायुर्विधाता च सिद्धान्तो निश्चलोऽचलः ।
आस्थानकृदमेयात्माऽनुकूलश्चाधिको भुवः ॥ ९६ ॥

७९०. ॐ रवये नमः

७९१. ॐ वायवे नमः

७९२. ॐ विधात्रे नमः

७९३. ॐ सिद्धान्ताय नमः

७९४. ॐ निश्चलाय नमः

७९५. ॐ अचलाय नमः

७९६. ॐ आस्थानकृते नमः

७९७. ॐ अमेयात्मने नमः

७९८. ॐ अनुकूलाय नमः

७९९. ॐ भुवोऽधिकाय नमः

ह्रस्वः पितामहोऽनर्थो कालवीर्यो वृकोदरः ।
सहिष्णुः सहदेवश्च सर्वजिच्छत्रुतापनः ॥ ९७ ॥

८००. ॐ ह्रस्वाय नमः

८०१. ॐ पितामहाय नमः

८०२. ॐ अनर्थाय नमः

८०३. ॐ कालवीर्याय नमः

८०४. ॐ वृकोदराय नमः

८०५. ॐ सहिष्णवे नमः

८०६. ॐ सहदेवाय नमः

८०७. ॐ सर्वजिते नमः

८०८. ॐ शत्रुतापनाय नमः

पाञ्चरात्रपरो हंसी पञ्चभूतप्रवर्तकः ।
भूरिश्रवाः शिखण्डी च सुयज्ञः सत्यघोषणः ॥ ९८ ॥

८०९. ॐ पाञ्चरात्रपराय नमः

८१०. ॐ हंसिने नमः

८११. ॐ पञ्चभूतप्रवर्तकाय नमः

८१२. ॐ भूरिश्रवसे नमः

८१३. ॐ शिखण्डिने नमः

८१४. ॐ सुयज्ञाय नमः

८१५. ॐ सत्यघोषणाय नमः

प्रगाधः प्रवणो हारी प्रमाणः प्रणवो निधिः ।
महोपनिषदो वाक् च वेदनीडः किरीटधृत् ॥ ९९ ॥

८१६. ॐ प्रगाधाय नमः

८१७. ॐ प्रवणाय नमः

८१८. ॐ हारिणे नमः

८१९. ॐ प्रमाणाय नमः

८२०. ॐ प्रणवाय नमः

८२१. ॐ निधये नमः

८२२. ॐ महोपनिषद्वाचे नमः

८२३. ॐ वेदनीडाय नमः

८२४. ॐ किरीटधृते नमः

भवरोगभिषग्भावो भावसाध्यो भवातिगः ।
षड्धर्मवर्जितः केशी कार्यवित् कर्मगोचरः ॥ १०० ॥

८२५. ॐ भवरोगभिषगे नमः

८२६. ॐ भावाय नमः

८२७. ॐ भावसाध्याय नमः

८२८. ॐ भवातिगाय नमः

८२९. ॐ षड्धर्मवर्जिताय नमः

८३०. ॐ केशिने नमः

८३१. ॐ कार्यविदे नमः

८३२. ॐ कर्मगोचराय नमः

यमविध्वंसनः पाशी यमिवर्गनिषेवितः ।
मतङ्गो मेचको मेध्यो मेधावी सर्वमेलकः ॥ १०१ ॥

८३३. ॐ यमविध्वंसनाय नमः

८३४. ॐ पाशिने नमः

८३५. ॐ यमिवर्गनिषेविताय नमः

८३६. ॐ मतङ्गाय नमः

८३७. ॐ मेचकाय नमः

८३८. ॐ मेध्याय नमः

८३९. ॐ मेधाविने नमः

८४०. ॐ सर्वमेलकाय नमः

मनोज्ञदृष्टिर्माररिनिग्रहः कमलाकरः ।
नमद्गणेशो गोपीड्यो सन्तानः सन्ततिप्रदः ॥ १०२ ॥

८४१. ॐ मनोज्ञदृष्टये नमः

८४२. ॐ माराररिनिग्रहाय नमः

८४३. ॐ कमलाकराय नमः

८४४. ॐ नमद्गणेशाय गोपीड्याय नमः

८४५. ॐ सन्तानाय नमः

८४६. ॐ सन्ततिप्रदाय नमः

बहुप्रदो बलाध्यक्षो भिन्नमर्यादभेदनः ।
अनिर्मुक्तश्चारुदेष्णः सत्याषाढः सुराधिपः ॥ १०३ ॥

८४७. ॐ बहुप्रदाय नमः
८४८. ॐ बलाध्यक्षाय नमः
८४९. ॐ भिन्नमर्यादभेदनाय नमः
८५०. ॐ अनिर्मुक्ताय नमः
८५१. ॐ चारुदेष्णाय नमः
८५२. ॐ सत्याषाढाय नमः
८५३. ॐ सुराधिपाय नमः

आवेदनीयोऽवध्यश्च तारणस्तरुणोऽरुणः ।
सर्वलक्षणलक्षण्यो सर्वलोकविलक्षणः ॥ १०४ ॥

८५४. ॐ आवेदनीयाय नमः
८५५. ॐ अवध्याय नमः
८५६. ॐ तारणाय नमः
८५७. ॐ तरुणाय नमः
८५८. ॐ अरुणाय नमः
८५९. ॐ सर्वलक्षणलक्षण्याय नमः
८६०. ॐ सर्वलोकविलक्षणाय नमः

सर्वदक्षः सुधाधीशः शरण्यः शान्तविग्रहः ।
रोहिणीशो वराहश्च व्यक्ताव्यक्तस्वरूपधृत् ॥ १०५ ॥

८६१. ॐ सर्वदक्षाय नमः
८६२. ॐ सुधाधीशाय नमः
८६३. ॐ शरण्याय नमः

८६४. ॐ शान्तविग्रहाय नमः

८६५. ॐ रोहिणीशवराहाय नमः

८६६. ॐ व्यक्ताव्यक्तस्वरूपधृते नमः

स्वर्गद्वारः सुखद्वारः मोक्षद्वारस्त्रिविष्टपः ।
अद्वितीयः केवलश्च कैवल्यपतिरर्हणः ॥ १०६ ॥

८६७. ॐ स्वर्गद्वाराय नमः

८६८. ॐ सुखद्वाराय नमः

८६९ ॐ मोक्षद्वाराय नमः

८७०. ॐ त्रिविष्टपाय नमः

८७१. ॐ अद्वितीयाय नमः

८७२. ॐ केवलाय नमः

८७३. ॐ कैवल्यपतये नमः

८७४. ॐ अर्हणाय नमः

तालभक्षस्तालकरो यन्त्री तन्त्रविभेदनः ।
षड्रसः कुसुमांसश्च सप्तमूलफलोदयः ॥ १०७ ॥

८७५. ॐ तालभक्षाय नमः

८७६. ॐ तालकराय नमः

८७७. ॐ यन्त्रिणे नमः

८७८. ॐ तन्त्रविभेदनाय नमः

८७९. ॐ षड्रसाय नमः

८८०. ॐ कुसुमांसाय नमः

८८१. ॐ सप्तमूलफलोदयाय नमः

कला काष्ठा मुहूर्तश्च मणिबिम्बो जगद्घृणिः ।
अभयो रुद्रगीतश्च गुणजिद् गुणभेदनः ॥ १०८ ॥

८८२. ॐ कलायै नमः
८८३. ॐ काष्ठायै नमः
८८४. ॐ मुहूर्ताय नमः
८८५. ॐ मणिबिम्बाय नमः
८८६. ॐ जगद्घृणये नमः
८८७. ॐ अभयाय नमः
८८८. ॐ रुद्रगीताय नमः
८८९. ॐ गुणजिते नमः
८९०. ॐ गुणभेदनाय नमः

देवासुरविनिर्माता देवासुरनियामकः ।
प्रारम्भश्च विरामश्च साम्राज्याधिपतिः प्रभुः ॥ १०९ ॥

८९१. ॐ देवासुरविनिर्मात्रे नमः
८९२. ॐ देवासुरनियामकाय नमः
८९३. ॐ प्रारम्भाय नमः
८९४. ॐ विरामाय नमः
८९५. ॐ साम्राज्याधिपतये नमः
८९६. ॐ प्रभवे नमः

पण्डितो गहनारम्भो जीवनो जीवनप्रदः ।
रक्तदेवो देवमूलो वेदमूलो मनःप्रियः ॥ ११० ॥

८९७. ॐ पण्डिताय नमः
८९८. ॐ गहनारम्भाय नमः

८९९. ॐ जीवनाय नमः

९००. ॐ जीवनप्रदाय नमः

९०१. ॐ रक्तदेवाय नमः

९०२. ॐ देवमूलाय नमः

९०३. ॐ वेदमूलाय नमः

९०४. ॐ मनःप्रियाय नमः

विरोचनः सुधाजातः स्वर्गाध्यक्षो महाकपिः ।
विराड्रूपः प्रजारूपः सर्वदेवशिखामणिः ॥ १११ ॥

९०५. ॐ विरोचनाय नमः

९०६. ॐ सुधाजाताय नमः

९०७. ॐ स्वर्गाध्यक्षाय नमः

९०८. ॐ महाकपये नमः

९०९. ॐ विराड्रूपाय नमः

९१०. ॐ प्रजारूपाय नमः

९११. ॐ सर्वदेवशिखामणये नमः

भगवान् सुमुखः स्वर्गो मञ्जुकेशः सुतुन्दिलः ।
वनमाली गन्धमाली मुक्तामाल्यचलोपमः ॥ ११२ ॥

९१२. ॐ भगवते नमः

९१३. ॐ सुमुखाय नमः

९१४. ॐ स्वर्गाय नमः

९१५. ॐ मञ्जुकेशाय नमः

९१६. ॐ सुतुन्दिलाय नमः

९१७. ॐ वनमालिने नमः

९१८. ॐ गन्धमालिने नमः
९१९. ॐ मुक्तामालिने नमः
९२०. ॐ अचलोपमाय नमः

मुक्तोऽसृप्यः सुहृद्भ्राता पिता माता परागतिः ।
सत्त्वध्वनिः सदाबन्धुः ब्रह्मरुद्राधिदैवतम् ॥ ११३ ॥

९२१. ॐ मुक्ताय नमः
९२२. ॐ असृप्याय नमः
९२३. ॐ सुहृदे नमः
९२४. ॐ भ्रात्रे नमः
९२५. ॐ पित्रे नमः
९२६. ॐ मात्रे नमः
९२७. ॐ परागतये नमः
९२८. ॐ सत्त्वध्वनये नमः
९२९. ॐ सदाबन्धवे नमः
९३०. ॐ ब्रह्मरुद्राधिदैवताय नमः

समात्मा सर्वतःसांख्यः सन्मार्गध्येयसत्पथः ।
सत्सङ्कल्पो विकल्पश्च कर्ता स्वादी तपोधनः ॥ ११४ ॥

९३१. ॐ समात्मने नमः
९३२. ॐ सर्वतःसांख्याय नमः
९३३. ॐ सन्मार्गध्येयाय नमः
९३४. ॐ सत्पथाय नमः
९३५. ॐ सत्संकल्पाय नमः
९३६. ॐ विकल्पाय नमः

९३७. ॐ कर्त्रे नमः

९३८. ॐ स्वादिने नमः

९३९. ॐ तपोधनाय नमः

विरजो विरजानाथः स्वच्छशृङ्गो दुरिष्टहा ।
कोणो बन्धुर्महाचेष्टः पुराणः पुष्करेक्षणः ॥ ११५ ॥

९४०. ॐ विरजाय नमः

९४१. ॐ विरजानाथाय नमः

९४२. ॐ स्वच्छशृङ्गाय नमः

९४३. ॐ दुरिष्टघ्ने नमः

९४४. ॐ कोणाय नमः

९४५. ॐ बन्धवे नमः

९४६. ॐ महाचेष्टाय नमः

९४७. ॐ पुराणाय नमः

९४८. ॐ पुष्करेक्षणाय नमः

अहिर्बुध्न्यो मुनिर्विष्णुर्धर्मयूपस्तमोहरः ।
अग्राह्यः शाश्वतः कृष्णः प्रवरः पक्षिवाहनः ॥ ११६ ॥

९४९. ॐ अहिर्बुध्न्याय नमः

९५०. ॐ मुनये नमः

९५१. ॐ विष्णवे नमः

९५२. ॐ धर्मयूपाय नमः

९५३. ॐ तमोहराय नमः

९५४. ॐ अग्राह्याय नमः

९५५. ॐ शाश्वताय नमः

९५६. ॐ कृष्णाय नमः

९५७. ॐ प्रवराय नमः

९५८. ॐ पक्षिवाहनाय नमः

कपिलः खप्रतिष्ठश्च प्रद्युम्नोऽमितभोजनः ।
सङ्कर्षणो महावायुस्त्रिकालज्ञस्त्रिविक्रमः ॥ ११७ ॥

९५९. ॐ कपिलाय नमः

९६०. ॐ खप्रतिष्ठाय नमः

९६१. ॐ प्रद्युम्नाय नमः

९६२. ॐ अमितभोजनाय नमः

९६३. ॐ सङ्कर्षणाय नमः

९६४. ॐ महावायवे नमः

९६५. ॐ त्रिकालज्ञाय नमः

९६६. ॐ त्रिविक्रमाय नमः

पूर्णप्रज्ञः सुधीर्हृष्टः प्रबुद्धः शमनः सदः ।
ब्रह्माण्डकोटिनिर्माता माधवो मधुसूदनः ॥ ११८ ॥

९६७. ॐ पूर्णप्रज्ञाय नमः

९६८. ॐ सुधिये नमः

९६९. ॐ हृष्टाय नमः

९७०. ॐ प्रबुद्धाय नमः

९७१. ॐ शमनाय नमः

९७२. ॐ सदसे नमः

९७३. ॐ ब्रह्माण्डकोटिनिर्मात्रे नमः

९७४. ॐ माधवाय नमः

९७५. ॐ मधुसूदनाय नमः

शश्वदेकप्रकारश्च कोटिब्रह्माण्डनायकः ।
शश्वद्भक्तपराधीनः शश्वदानन्ददायकः ॥ ११९ ॥

९७६. ॐ शश्वदेकप्रकाराय नमः

९७७. ॐ कोटिब्रह्माण्डनायकाय नमः

९७८. ॐ शश्वद्भक्तपराधीनाय नमः

९७९. ॐ शश्वदानन्ददायकाय नमः

सदानन्दः सदाभासः सदासर्वफलप्रदः ।
ऋतुमान् ऋतुपर्णश्च विश्वनेता विभूत्तमः ॥ १२० ॥

९८०. ॐ सदानन्दाय नमः

९८१. ॐ सदाभासाय नमः

९८२. ॐ सदासर्वफलप्रदाय नमः

९८३. ॐ ऋतुमते नमः

९८४. ॐ ऋतुपर्णाय नमः

९८५. ॐ विश्वनेत्रे नमः

९८६. ॐ विभूत्तमाय नमः

रुक्माङ्गदप्रियोऽव्यङ्गो महालिङ्गो महाकपिः ।
संस्थानस्थानदः स्रष्टा जाह्नवीबाहुधृक् प्रभुः ॥ १२१ ॥

९८७. ॐ रुक्माङ्गदप्रियाय नमः

९८८. ॐ अव्यङ्गाय नमः

९८९. ॐ महालिङ्गाय नमः

९९०. ॐ महाकपये नमः

९९१. ॐ संस्थानस्थानदाय नमः

९९२. ॐ स्रष्ट्रे नमः

९९३. ॐ जाह्नवीबाहुधृते नमः

९९४. ॐ प्रभवे नमः

माण्डुकेष्टप्रदाता च महाधन्वतरिः क्षितिः ।
सभापतिः सिद्धमूलश्चरकादिर्महापथः ॥ १२२ ॥

९९५. ॐ माण्डुकेष्टप्रदात्रे नमः

९९६. ॐ महाधन्वन्तरये नमः

९९७. ॐ क्षितये नमः

९९८. ॐ सभापतये नमः

९९९. ॐ सिद्धमूलाय नमः

१०००. ॐ चरकादये नमः

१००१. ॐ महापथाय नमः

आसन्नमृत्युहन्ता च विश्वास्यः प्राणनायकः ।
बुधो बुधेज्यो धर्मेज्यो वैकुण्ठपतिरिष्टदः ॥ १२३ ॥

१००२. ॐ आसन्नमृत्युहन्त्रे नमः

१००३. ॐ विश्वास्याय नमः

१००४. ॐ प्राणनायकाय नमः

१००५. ॐ बुधाय नमः

१००६. ॐ बुधेज्याय नमः

१००७. ॐ धर्मेज्याय नमः

१००८. ॐ वैकुण्ठपतये नमः

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

★ ★ ★

फलश्रुतिः

इति श्वेतवराहस्य प्रोक्तं हे गिरिकन्यके ।
समस्तभाग्यदं पुण्यं भूपतित्वप्रदायकम् ॥ १२४ ॥

महापातककोटिघ्नं राजसूयफलप्रदम् ।
य इदं प्रातरुत्थाय दिव्यं नामसहस्रकम् ॥ १२५ ॥

पठते नियतो भूत्वा महापापैः प्रमुच्यते ।
सहस्रनामभिर्दिव्यैः प्रत्यहं तुलसीदलैः ॥ १२६ ॥

पूजयेद् यो वराहं तु श्रद्धया निष्ठयान्वितः ।
एवं सहस्रनामभिः पुष्पैर्वाऽथ सुगन्धिभिः ॥ १२७ ॥

अभिजातकुले जातो राजा भवति निश्चयम् ।
एवं नामसहस्रेण वराहस्य महात्मनः ॥ १२८ ॥

न दारिद्र्यमवाप्नोति न याति नरकं ध्रुवम् ।
त्रिकालमेककालं वा पठन् नामसहस्रकम् ॥ १२९ ॥

मासमेकं जपेन्मर्त्यो भविष्यति जितेन्द्रियः ।
महतीं श्रियमायुष्यं विद्यां चैवाधिगच्छति ॥ १३० ॥

यो वा श्वेतवराहस्य दिव्यैर्नामसहस्रकैः ।
प्रवर्तयेन्नित्यपूजां दत्त्वा निर्वाहमुत्तमम् ॥ १३१ ॥

भवेज्जन्मसहस्रैस्तु साम्राज्याधिपतिर्ध्रुवम् ।
रात्रौ श्वेतवराहस्य सन्निधौ य इदं पठेत् ॥ १३२ ॥

क्षयापस्मारकुष्ठाद्यैर्महारोगैस्तथापरैः ।
मासादेव विनिर्मुक्तः स जीवेच्छरदां शतम् ॥ १३३ ॥

सर्वेषु पुण्यकालेषु पठन्नामसहस्रकम् ।
सर्वपापविनिर्मुक्तो लभते शाश्वतं पदम् ॥ १३४ ॥

सहस्रनामपठनाद् वराहस्य महात्मनः ।
न ग्रहोपद्रवं याति याति शत्रुक्षयं तथा ॥ १३५ ॥

राजा च दासतां याति सर्वे यान्ति च मित्रताम् ।
श्रियश्च स्थिरतां यान्ति यान्ति सर्वेऽपि सौहृदम् ॥ १३६ ॥

राजदस्युग्रहादिभ्यो व्याध्यादिभ्यश्च किञ्चन ।
न भयं जायते क्वापि वृद्धिस्तस्य दिने दिने ॥ १३७ ॥

विप्रस्तु विद्यामाप्नोति क्षत्रियो विजयी भवेत् ।
वार्धुष्यविभवं याति वैश्यः शूद्रः सुखं व्रजेत् ॥ १३८ ॥

सकामः काममाप्नोति निष्कामो मोक्षमाप्नुयात् ।
महाराक्षसबेताला भूतप्रेतपिशाचकाः ॥ १३९ ॥

रोगाः सर्पविषाद्याश्च नश्यन्त्यस्य प्रभावतः ।
य इदं शृणुयान्नित्यं यश्चापि परिकीर्तयेत् ॥ १४० ॥

नामङ्गलमवाप्नोति सोऽमुत्रेह च मानवः ।
नमः श्वेतवराहाय नमस्ते परमात्मने ॥ १४१ ॥

लक्ष्मीनाथाय नाथाय श्रीमुष्णब्रह्मणे नमः ।
यः पठेत् श्रुणुयान्नित्यमिमं मन्त्रं नगात्मजे ।
स पापपाशनिर्मुक्तः प्रयाति परमां गतिम् ॥ १४२ ॥

॥ इति स्कान्दपुराणे श्रीवराहसहस्रनामस्तोत्रं सम्पूर्णम् ॥

॥ श्रीमदम्बुजवल्लीसमेतश्वेतवराहपरब्रह्मणे नमः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

The great auspicious and benefits that would accrue to a devotee by reciting this "Varāha Sahasra Nāma" with devotion, is eloborately stated from ślokas 124 to 142 – in 19 ślokas. The brief summary of the same is given.

1) Oh ! daughter of Parvata Rāja, Pārvatī, like this the mahimās have been told about "Śweta Varāha" thus far, which would bestow all kinds of fortunes and good results and large virtues.

2) Whoever reads early in the morning this "Varāha Sahasra Nāma with" devotion, he would be able to destroy heaviest crores of sins and would get the phala of having performed Rājasūya Yajña.

3) All sins are exonerated in case this Sahasra Nāma is devotedly read and arcanā by Tulasī leaves are submitted to Bhagavān Varāha Prabhu.

4) With great attention this pūjā to Varāha should be made with this Sahasra Nāma with flowers of good smell - not prohibited in the śāstras.

5) By performing this Sahasra Nāma Arcanā to Śrī Lord Varāha even a person born in low status, would be lifted high to the position of a King.

6) Such devotee never witness poverty in his life. After death, he never sees hell also, if he reads this Sahasra Nāma three times a day or at least once in a day.

7) If this Sahasra Nāma Mantra is taken for japa for one month, then there will be control of sense organs. Great virtues and proper jñānam will also be attained.

8) Whoever daily does pūjā to Śrī Śweta Varāha with this splendid Sahasranāma Stotram, then for him, all the supreme management portfolios would be reached.

9) Whoever reads this Sahasra Nāma of Śweta Varāha at His Sannidhi during the night, then that person would achieve the position as a ruler.

10) A devotee who does with bhakti this recitation of Varāha Sahasra Nāma, then all diseases connected to heart, skin, and great diceases which incurable will be totally cured within a month's time. The devotee would lead peaceful life for hundred and more years.

11) This Varāha Sahasra Nāma should be read at all auspicious hours. Then the devotee doing so would be exonerated from all sins and would also attain a permanent reigon to live happily forever.

12) By reading this Sahasra Nāma of this great Śrī Varāha all the troubles due to various bad stars etc., would be destroyed as well as all his enemies also.

13) A King will become like a servant. All will become friends. Wealth will become steady in them.All will become his friends and well-wishers.

14) Further from the King, thief and bad ghosts and grahas, would be driven away from the house. They cant be found anywhere. Further that devotee's intelligence would develop day by day.

15) Brāhmin will attain Vidyā, Kṣtriyas will attain victory, Vaiśyas will attain great profits, Śūdras will attain large happiness, by reciting this "Varāha Sahasra Nāma Stotram".

16) All the desires would be fulfilled. Permanent Mokṣa would be achieved. All the troubles because great demons, bhūtas, ghosts etc., will be cleared off.

17) All the diseases, poison due to snakes, will be destroyed; whoever hears this Varāha Sahasra Nāma Stotram with bhakti.

18) No inauspicious results will happen. For that Paramātmā Namaskārams are submitted to Śweta Varāha.

19) Paramātmā Brahma at Śrīmuṣṇam staying as "Bhū-Varāha" who is the Master of Mahālakṣmī and Master of all. Whoever reads or hears this Sahasra Nāma Stotram would be exonerated from all sins and would attain supreme status, oh daughter of Parvatarāja, Pārvatī, this is the truth.

Thus ends the Skanda Purāṇa -
Śrī Varāha Sahasra Nāma Stotram.





17. Śrī Varāha Purāṇam
Adhyāyas 1 to 6

॥ श्रीः ॥

वराहपुराणम्

Śrī Varāha Purāṇam

प्रथमोऽध्यायः – Adhyāya 1

Ślokas 1 to 28

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं चैव ततो जयमुदीरयेत् ॥

नमस्तस्मै वराहाय लीलयोद्धरते महीम् ।
खुरमध्यगतो यस्य मेरुः खणखणायते ॥ १ ॥

Namaskārams are submitted to Śrīman Nārāyaṇa, then to Nara who has the āveśa of Nārāyaṇa, then Narottama – Śrī Vāyu. Namaskārams are submitted to Mahālakṣmī called as 'Devī' and then to Saraswatī, wife of Caturmukha Brahmā, then this Jaya will be narrated.

Namaskārams are submitted to Paramātmā **Varāha** and who lifts the Earth effortlessly, with ease and without iota of strain or stress. In the middle of His Hoofs, the Mountain Meru, namely golden Mountain twinkles.

Note : लीलया means effortlessly and without any strain and with all ease. This is not done having 're-creation' लीला as the utility. The sūtra 2-1-34 ॐ लोकवत्तु लीलाकैवल्यम् ॐ establishes the mahimā of Paramātmā. In Anuvyākhyāna śloka 538 runs as :

लीलां प्रयोजनं कृत्वा सृष्टिः श्रुतिविरोधिनी ।
इति केवललीलैव निर्णीता प्रभुणा स्वयम् ॥

So **Varāha** does this with all ease and without any effort whatsoever.

दंष्ट्राग्रेणोद्धृता गौरुदधिपरिवृता पर्वतैर्निम्नगाभिः
साकं मृत्पिण्डवत्प्रागबृहदुरुवपुषाऽनन्तरूपेण येन ।
सोऽयं कंसासुरारिर्मुरनरकदशास्यान्तकृत् सर्वसंस्थः
कृष्णो विष्णुः सुरेशो नुदतु मम रिपूनादिदेवो वराहः ॥ २ ॥

Let that foremost God **Varāha** shall dispel my enemies. That **Varāha Bhagawān** is none else than and identical with Śrī Kṛṣṇa, Śrī Viṣṇu. He is the Master and Lord of Devatās. He is enemy to of the asuric demon Kamsa. He killed the demons Mura, Naraka and Rāvaṇa, by taking different different avatāras – incarnations. That Varāha in His huge and extensive Rūpa, raised by the tip of His Task, the whole Earth which is encircled by vast seas and full of mountain and rivers like a clod of clay.

Note : In some edition, the śloka given below, is found as the second śloka.

यः संसारर्णवे नौरिव मरणजराव्याधिनक्रोर्म्मिभीति-
भक्तानां भीतिहर्ता सुरनरकटशात्यान्तकृल्लोकरूपी ।
विष्णुः सर्वेश्वरोऽयं यमिह कृतधियो लीलया प्राप्नुवन्ति
व्यक्तात्मा नो न पापं प्रभवमनुदिनारातिपक्षः क्षितीशः ॥

सूत उवाच— Sūta Purāṇika said :

यस्मिन् काले क्षितिः पूर्वं कल्पवाराहरूपिणा ।
उद्धृता विभुना शक्त्या पप्रच्छ परमेश्वरम् ॥ ३ ॥

This Earth (Dharaṇī) questioned the Supreme Paramātmā, Viṣṇu, as to in respect of which Kalpa, she was lifted up with force

effortlessly by the mighty Paramātmā, in the Form of the Boar **(Varāha)**.

Note : कल्पवराहरूपिणा - another version is "वराहवपुषा तु सा" इति ।

धरण्युवाच— Dharaṇī Devi said :

कल्पे कल्पे भवानेव मां समुद्धरति प्रभो ।
न चाहं वेद ते मूर्तिमादिसर्गेषु केशव ॥ ४ ॥

Oh ! Most capable Lord – Prabhu, in each Kalpa your good-self only that raise me up. Oh Keśava, I do not know, your Form in the first creation.

केशव— Keśava. The śabda used here is a marvellous beauty. It is not as though 'Dharaṇī' is not capable of knowing His Rūpa completely. Even great Caturmukha Brahmā, who is the first and foremost under adhikāri varga and then followed by Īśwara (also Garuḍa) Śeṣa) are all created by Him only and so unless He shows His Rūpa, they also cannot understand from whom they were created.

हिरण्यगर्भः कः प्रोक्तः ईशः शङ्कर एव च ।
सृष्ट्यादिना वर्तयति तौ यतः केशवो भवान् ॥ इति ॥

Further this **Varāha** Bhagawān is Keśava only and unless He is remembered always, there is no use of one's living and would be equal to dead body floating on the waters. If Keśava – **Varāha** is remembered always, then there is no birth for the devotee again in Samsāra.

केशवाः इति ते प्रोक्ताः येषां हृदि न केशवः ।
केशवार्चितचित्ता ये न शवाः न पुनर्भवाः ॥

वेदेषु चैव नष्टेषु मत्स्यो भूत्वा रसातले ।
प्रविश्य तानथोत्कृष्य ब्रह्मणे दत्तवानसि ॥ ५ ॥

You, Paramātmā, entered into Rasātaḷa region (the nether region) in the Avatāra as a 'Fish', and rescued the Vedas, which were stolen by the demons Hayagrīva – Paramātmā, You gave them to Caturmukha Brahmā and did anugraha to him.

अन्यत्सुरासुरमिते त्वं समुद्रस्य मन्थने ।
धृतवानसि कौर्म्येण मन्दरं मधुसूदन ॥ ६ ॥

Oh ! Destroyer of the ancient daitya, Madhu, while the milky ocean was jointly churned by the devatās and daityas, the Maṇdara Mountain which was used by them as the churning rod went deep into the waters. You took the Rūpa as 'Kūrma' (Tortoise) and held the Mountain on your Back and brought it, above the milky ocean, so that the process of churning can continue by them.

Note : In the churning process of Milky ocean, it is not the devatās or the daityas played the major part. It is only Bhagawān as 'Kūrma' played the vital role, but for Him, the whole operation would have come to a stand still.

पुनर्वराहरूपेण आगच्छन्तीं रसातलम् ।
उज्जहारैकदंष्ट्रेण भगवन् वै महार्णवात् ॥ ७ ॥

Oh Bhagawān ! (having the six attributes in an unlimited extent), You again took the Avatāra as **'Varāha'** and with your beautiful Tusk who lifted the whole Earth, from the regions of deep oceans, when it was sinking into the nether-rasātaḷa areas.

Note : For the first half of the śloka, there is another reading as "पुनश्च मां जगन्नाथ निमज्जन्तीं रसातलात्" इति कुत्रचित् उपलभ्यते तन्न मनोरमम् ॥

अन्यद्धिरण्यकशिपुर्वरदानेन दर्पितः ।
आबाधमानः पृथिवीं स त्वया विनिपातितः ॥ ८ ॥

Again, Paramātmā, You took Avatāra as "Narasimha." (Similar to Lion and similar to human being) and shattered the

daitya Hiraṇyakaśipu who was puffed up with haughtiness due to the boon obtained from Caturmukha Brahmā. That devil Hiraṇya-Kaśipu was tormenting the whole world as a pleasure for him.

पुनर्निःक्षत्रिया देव त्वया चापि पुरा कृता ।
जामदग्न्येन रामेण त्वया भूत्वा सकृत्प्रभो ॥ ९ ॥

Then again Paramātmā, You took Avatāra as the son of Jamadagni ṛṣī, as 'Paraśurāma.' Then you destroyed the wicked and cruel Kṣatriya clan and made them extinct from the world.

पुनश्च रावणो रक्षः क्षपितं क्षात्रतेजसा ।
बलिः प्रबद्धो भगवन् त्वया वामनरूपिणा ॥ १० ॥

Again also, You took Avatāra as Rāmacandra, as son of the emperor Daśaratha and the worst demon Rāvaṇa was killed by Your great Kingly strength.

Oh Bhagawān ! you took Avatāra as handsome young Vāmana and Bali was bound by You and was tied up fully.

Note : In some text, there is one more śloka as under :

नन्दगोष्ठेऽवतीर्याऽसौ हतः कंसासुरस्त्वया ।
साम्प्रतं बुद्धरूपेण तिष्ठसे लोकमोहनः ॥ इति ॥

न च जानाम्यहं देव तव किञ्चिद्विचेष्टितम् ।
उद्धृत्य मां कथं सृष्टिं सृजसे किं च कारणम् ॥ ११ ॥

Oh Deva ! (creator of the Jagat etc., as stated in the second sūtra 1-1-2 ॐ जन्माद्यस्य यतः ॐ – दिवि क्रीडादिगुणविशिष्टः इति), I am ignorant of even a small fraction of your multifurious actions. Now after lifting me from this deep sea region, how do you create me ? Why you do so, what is the reason for this ?

सकृद् ध्रियेत कृत्वा च पाल्यते चापि केन वा ।
केन वा सुलभो देवो भवेस्त्वं सततं विभो ॥ १२ ॥

By whom the created things are destroyed ? By whom the created things are protected ? Oh ! all pervading one – सततं विभो always you are, by whom are you attainable ?

Paramātmā is all pervading, Sarva-Vyāpi and prsent everywhere at all times, in all places, is established in the sūtras :

१-२-१ ॐ सर्वत्र प्रसिद्धोपदेशात् ॐ ।

१-२-२ ॐ विवक्षितगुणोपपत्तेश्च ॐ ।

१-२-३ ॐ अनुपपत्तेस्तु न शारीरः ॐ ।

१-२-४ ॐ कर्मकर्तृव्यपदेशाच्च ॐ ।

१-२-५ ॐ शब्दविशेषात् ।

१-२-६ ॐ स्मृतेश्च ।

१-२-७ ॐ अर्भकौकस्त्वात्तद्व्यपदेशाच्च नेति चेन्न
निचाय्यत्वादेवं व्योमवच्च ॐ ।

१-२-८ ॐ सम्भोगप्राप्तिरिति चेन्न वैशेष्यात् ॐ ॥

कथं च सृष्टेरादिः स्यादवसानं कथं भवेत् ।
कथं युगस्य गणना संख्याऽस्यानु चतुर्युगम् ॥१३॥

How the creation starts ? How the creation ends ? How are the yugas (aeons) like Kṛta, Tretā, Dwāpara and Kali are reckoned ? Why there are four yugas ?

को वा विशेषस्तेष्वस्मिन् का वा वाञ्छा महेश्वर ।
यज्वानः के च राजानः के च सिद्धिं परांगताः ॥ १४ ॥

Of the four yugas (aeons) what is the speciality for the present yuga-aeon ? Oh ! great Maheśwara, what is the desire ? Who are the sacrificers ? Who are the Kings ? Who are those who have atained final release – emancipation ?

एतत्सर्वं समासेन कथयस्व प्रसीद मे ।
इत्युक्तः क्रोडरूपेण जहास परमेश्वरः ॥१५॥

Dharaṇī submitted to be pleased to tell her all this briefly. On being questioned like this, that Great Paramātmā, in the form of **Varāha** (Boar) laughed.

हसतस्तस्य कुक्षौ तु जगद्धात्री ददर्श ह ।
रुद्रान् देवान् सवसवः सिद्धसङ्घान् महर्षिभिः ॥ १६ ॥

In the Belly of that laughing God- **Śrī Varāha**, Mother of the Jagat – Dharaṇī Devī saw all the devatās like Rudra, Indra, Vasus, Siddhas, Maharṣis.

Note : in another version :

रुद्रान् देवान् सह वसून् सिद्धसङ्घान् महर्षिभिः ॥

सचन्द्रसूर्यग्रहसप्तलोका-
नन्तःस्थितांस्तत उपात्तधर्मान् ।
इतीदृशं पश्यति सा समस्तं
यावत् क्षितिर्वेपितसर्वगात्रा ॥ १७ ॥

The Sun, The Moon, the seven worlds, planets and also the inhabitants there in performing their respective duties.

Dharaṇī saw all these and her entire body shivering out of fear, surprise and shock.

उन्मीलितास्यस्तु यदा महात्मा
दृष्टो धरण्याऽमलसर्वगात्र्या ।
तावत्स्वरूपेण चतुर्भुजेन
महोदधौ सुप्तमथोऽन्वपश्यत् ॥ १८ ॥

Soon the Great Paramātmā Varāha opened His Mouth wide. There Dharaṇī saw Paramātmā in His Four-Armed Form sleeping in the great milky ocean.

शेषपर्यङ्कशयने सुप्तं देवं जनार्दनम् ।
दृष्ट्वा तन्नाभिपङ्कोरुहान्तःस्थं तं चतुर्भुजम् ।
कृताञ्जलिपुटा देवी स्तुतिं धात्री जगाद ह ॥ १९ ॥

Dharaṇī saw Paramātmā Janārdana sleeping on the serpent-bed Śeṣa in the Milky ocean. At the same time, Dharaṇi also there Caturmukha Brahmā seated in the Lotus flower; that has sprouted from the Navel of the Lord.

Then goddess Earth – Dharaṇī Devī, with folded hands in reverence extolled Paramātmā as follows :

धरण्युवाच— Dharaṇī said :

नमः कमलपत्राक्ष नमस्ते पीतवाससे ।
नमः सुरारिविध्वंसकारिणे परमात्मने ॥ २० ॥

Namaskārams are submitted to You, Paramātmā who has Eyes resembling Lotus petals. Paramātmā you are wearing yellow golden ornaments. You are the most Supreme Soul. Namaskārams to You who destroys the enemies of Devatās.

शेषपर्यङ्कशयने धृतवक्षःस्थलश्रिये ।
नमस्ते सर्वदेवेश नमस्ते मोक्षकारिणे ॥ २१ ॥

Namaskārams are submitted to you Paramātmā sleeping on the bed of the thousand hooded serpent, Śeṣa. You are bearing your consort goddess Mahālakṣmī on You chest. Oh God ! You are the Master of all devatās, namaskārams to you and You are the bestower of final liberation. (1-1-7 छ ॐ तन्निष्ठस्य मोक्षोपदेशात् ॐ).

नमः शार्ङ्गासिचक्राय जन्ममृत्युविवर्जित ।
नमो नाभ्युत्थितमहाकमलासनजन्मने ॥ २२ ॥

Namaskārams are submitted to You, bearing the bow, sword and disc in Your Hands. You are without births and deaths.

Namaskārams to You, Bhagawān, from whose Navel Lotus Caturmukha Brahmā has taken birth.

नमो विद्रुमरक्तोष्ठपाणिपल्लवशोभिने ।
शरणं त्वां प्रपन्नास्मि त्राहि नारीमिनागसम् ॥२३॥

Namaskārams are submitted to you Paramātmā having tender Hands and rosy Lips. I totally surrender to You. Please protect me, this innocent women.

पूर्णनीलाञ्जनाकारं वाराहं ते जनार्दन ।
दृष्ट्वा भीताऽस्मि भूयोऽपि जगत्त्वद्देहगोचरे ।
इदानीं कुरु मे नाथ दयां त्राहि महाप्रभो ॥ २४ ॥

Oh Janārdana ! on seeing Your goodself as a **Boar** dark like collyrium all over, I was totally struck with fear. Seeing the entire Jagat in your Body, I am frightened again. Oh Prabhu ! great Lord ! please bestow your benevolence upon me. Please protect me.

केशवः पातु मे पादौ जंघे नारायणो मम ।
माधवो मे कटिं पातु गोविन्दो गुह्यमेव च ॥ २५ ॥

May the Twelve Avatāras of Śrī Viṣṇu protect me.

(1) Let Keśava may protect my feet.

(2) Let Nārāyaṇa may protect my shanks (knees).

(3) Let Mādhava may protect my hip.

(4) Let Govinda may protect my genitals.

नाभिं विष्णुस्तु मे पातु उदरं मधुसूदनः ।
उरस्त्रिविक्रमः पातु हृदयं पातु वामनः ॥ २६ ॥

(5) Let Viṣṇu may protect my Navel.

(6) Let Madhusūdana may protect my belly.

(7) Let Trivikrama may protect the chest.

(8) Let Vāmana may protect the heart.

श्रीधरः पातु मे कण्ठं हृषीकेशो मुखं मम ।
पद्मनाभस्तु नयने शिरो दामोदरो मम ॥ २७ ॥

(9) Let Śrīdhara may protect the neck of mine,

(10) Let Hṛṣīkeśa may protect my face,

(11) Let Padmanābha may protect my eyes, and

(12) Let Dāmodara may protect my head.

एवं न्यस्य हरेर्न्यासं नामानि जगती तदा ।
नमस्ते भगवन्विष्णो इत्युक्त्वा विरराम ह ॥ २८ ॥

Likewise having covered herself as stated above, with the twelve names of Śrī Viṣṇu, Dharaṇi submitted Oh ! Bhagawān Viṣṇu, I bow to your goodself. Then she retired and kept silence.

॥ इति वाराहपुराणे सम्बन्धे प्रथमोऽध्यायः ॥

Thus in Varāha Purāṇam, Sambandha,
Adhyāya One comes to an end.

Oṁ Śrī Kṛṣṇārpaṇamastu.

★ ★ ★



|| श्रीः ||

|| श्री लक्ष्मीवेङ्कटेशो विजयते ||

|| श्री हयवदन मध्वेश पाहि ||

वराहपुराणम्

Śrī Varāha Purāṇam

द्वितीयोऽध्यायः – Adhyāya 2

Ślokas 1 to 83

सूत उवाच— Sūta Purāṇika said :

ततस्तुष्टो हरिर्भक्त्या धरण्यात्मशरीरगः ।
मायां प्रकाश्य तेनैव स्थितो वाराहमूर्तिना || १ ||

Highly pleased with the bhakti of Dharaṇi who was resting in His Body, Viṣṇu manifested His Desire. Then He stood there in the same form of **Varāha.**

Note : **माया** means the Desire of Śrī Hari. Under the sūtra 1-4-25 ॐ अभिध्योपदेशाच्च ॐ the śruti quoted in the Bhāṣya is :

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् || (श्वे. उप.)

"महामायेत्यविद्येति नियतिर्मोहिनीति च ।
प्रकृतिर्वासनेत्येवं तवेच्छाऽनन्त कथ्यते ||" इति ||

वराह उवाच— Paramātmā Varāha said :

जगाद किन्ते सुश्रोणि प्रश्नमेतं सुदुर्लभम् ।
कथयामि पुराणस्य विषयं सर्वशास्त्रतः || २ ||

Oh beautiful damsel Dharaṇī ! Why this strange question ? I shall narrate to you the subject of the Purāṇas from all the Śāstras.

पुराणानां हि सर्वेषामयं साधारणः स्मृतः ।
श्लोकं धरणि निश्चित्य निःशेषं त्वमतः शृणु ॥ ३ ॥

This verse is applicable to all the Purāṇas. Hence Oh Dharaṇī, listen and hear it with all attention.

वराह उवाच— Varāha said :

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।
वंशानुचरितं चैव पुराणं पञ्चलक्षणम् ॥ ४ ॥

(1) Primary creation,

(2) Minor creation of secondary importance,

(3) Family Tree genealogy,

(4) Regions of the Manus – the Master of yugas (aeons),

(5) History of solar and lunar races – generally these five are the characteristic qualities or ingredients for a Purāṇa.

आदिसर्गमहं तावत् कथयामि वरानने ।
यस्मादारभ्य देवानां राज्ञां चरितमेव च ॥ ५ ॥

Now, I shall narrate about Primary creation. (आदिसर्गः). From this primary creation only begin the history of the devatās and Kings. Oh Dharaṇī ! having supreme beautiful face, listen to it.

ज्ञायते चतुरंशश्च परमात्मा सनातनः ॥ ६ ॥

The Eternal Supreme Soul is said to be consisting four divisions.

आदावहं व्योम महत्ततोऽणु-
रेकैव मत्तः प्रबभूव बुद्धिः ।
त्रिधा तु सा सत्त्वरजस्तमोभिः
पृथक् पृथक् सत्त्वरूपैरुपेता ॥ ७ ॥

First, to start, I was endless vyoma – indiscrete in space. Afterwards, the main atomic intellect came out of ME. That intellect was three fold. That consisted of (1) Sattwa, (2) Rajas and (3) Tamas. Each of which being added vividly with the form of Sattwa.

Note : There is a view that this verse 7 and the subsequent verse 8, may not be in the original.

तस्मिंस्त्रिकेऽहं तमसो महान् स
सदोच्यते सर्वविदां प्रधानः ।
तस्मादपि क्षेत्रविदूर्जितो यो
बभूव बुद्धिस्तु ततो बभूव ॥ ८ ॥

Out of these three, Tamas predominated, there appeared "Pradhāna", that is Prakṛti, which is the material cause for the jagat. Then out of this Pradhāna, Paramātmā who is alone called as क्षेत्रज्ञः – Kṣetrajña appeared. Then came intellect and so on.

Note : Paramātmā enters into Prakṛti/Pradhāna and makes it to expand, but at the same time, He, without any modification remains there as the Master. Under the sūtra ॐ आत्मकृतेः परिणामात् ॐ (1-4-27) it is stated from Bhāllaveya Śruti :

"अथ हैष आत्मा प्रकृतिमनुविश्याऽऽत्मानं बहुधा चकार । तस्मात् प्रकृतिः तस्मात् प्रकृतिः इति आचक्षते ॥ इति भाल्लवेयश्रुतिः ॥

Note 2 : Gītā states in 13-3 as :

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ॥

तस्मात्तु तेभ्यः श्रवणादिहेतव-
स्ततोऽक्षमाला जगतो व्यवस्थिता ।
भूतैर्गतैरेव च पिण्डमूर्त्ति-
र्मया भद्रे विहिता त्वात्मनैव ॥ ९ ॥

Oh ! auspicious woman, Dharaṇī, from these the sense organs of the world manifested. Then the causes of hearing etc., with latent elements and the cosmic matter was created by ME.

शून्यं त्वासीत्तत्र शब्दस्तु खं च
तस्माद्वायुस्तत एवानु तेजः ।
तस्मादापस्त एवानु देवि
मया सृष्टा भवती भूतधात्री ॥ १० ॥

To start with at the outset there was void only, which means nothing was present and all were dormant. Then sound and ether, and then air and after that fire and water. Then next, Oh Dharaṇī devi, goddess yourself, namely Earth, the mother of all beings are created by ME.

Note : In Maṇimañjari, the sequence states as :

ससर्ज भगवानादौ त्रीन्गुणान्प्रकृतेः परः ।

भगवान् आदौ प्रकृतेः त्रीन् गुणान् ससर्ज ।

Paramātmā at the beginning of creation, from the jaḍa prakṛti created three guṇas : (1) Sattwa, (2) Rajas and (3) Tamo guṇas.

आकाशात् असृजत् वायुं, वायोः तेजो व्यजीजनत् ।
तेजसः सलिलं तस्मात् पृथिवीं असृजत् विभुः ॥

विभुः आकाशात् वायुं असृजत् । वायोः तेजः व्यजीजनत् । तेजसः सलिलं व्यजीजनत् । तस्मात् पृथिवीं असृजत् ।

Paramātmā who is all pervasive, created air out of Akāśa, from out of the air, He created fire. From fire, He created water. Out of water, He created Earth - धरणी.

Under the sūtra 1-4-15 : ॐ कारणत्वेन च आकाशादिषु यथा व्यप-दिष्टोक्तेः ॐ it is seen,

आत्मनः आकाशः सम्भूतः । आकाशात् वायुः । वायोः अग्निः । अग्ने आपः । अद्भ्यः पृथिवी । पृथिव्याः ओषधयः । ओषधेभ्यः अन्नम् । अन्नात् पुरुषः इति ॥

योगे पृथिव्यां जलवत्ततोऽपि
सबुद्बुदं कललं त्वण्डमेव ।
तस्मिन् प्रवृद्धिं च गतेऽहमासी-
दापोमयश्चात्मनात्मानमादौ ॥ ११ ॥

Because of the joining of such item, on the Earth, an egg appeared. It was with frothing generative fluid in the water. Paramātmā said that when the egg enlarged and expanded, He assumed to the form of water Himself.

Note : In Bhaviṣyottara Purāṇa, Rājā Toṇḍamān, while praising Lord Śrī Venkaṭeśa states :

जगदेकार्णवं कृत्वा भवानापत्वमाप्य च ॥

सृष्ट्वा नारस्ता अथो तत्र चाहं
येनैव स्यान्नाम नारायणेति ।
कल्पे कल्पे तत्र शयामि भूयः
सुप्तस्य मे नाभिजः स्याद् यथाद्य ॥ १२ ॥

I, Viṣṇu, came to be called as "Nārāyaṇa" after having created water, and resting there.

In each and every Kalpa, (aeon), Myself, again and again, lie on the waters.

As you now see, while sleeping there on the waters, a Lotus flower came out of My Navel.

Note : आपो नारा इति प्रोक्तः आपो वै नरसूनवः ॥

Nārā means water, in that Paramātmā resides taking that as the Bed and so He is called as 'Nārāyaṇa'.

नारं = जलं, तस्मिन् आश्रितः इति = नारायणः ।

एवम्भूतस्य मे देवि नाभिपद्मे चतुर्मुखः ।
उत्तस्थौ स मया प्रोक्तः प्रजाः सृज महामते ॥ १३ ॥

Oh Devī Dharaṇī ! then from My Lotus-Navel, the four faced Caturmukha Brahmā was created – came out from there.

Then I gave mandate to him to create man and others.

Note : Ātharvaṇa Upaniṣad states : First Khaṇḍa – first mantra :

ब्रह्मा देवानां प्रथमः सम्बभूव, विश्वस्य कर्ता भुवनस्य गोप्ता ॥ इति ।

Caturmukha Brahmā who creates all the worlds (as per the directions, mandates and anugraha of Śrī Hari) and who protects all the worlds, was first brought to creation by Mahāviṣṇu, before Garuḍa, Śeṣa, Rudra and other deities.

एवमुक्त्वा तिरोभावं गतोऽहं सोऽपि चिन्तयन् ।
आस्ते यावज्जगद्धात्रि नाध्यगच्छत्तु किञ्चन ॥ १४ ॥

Afterwards, after having said like this to Caturmukha Brahmā, I disappeared from that place. Then, he, that Caturmukha Brahmā thought over and stood brooding over as to what I had said. Caturmukha did not know what to do.

Note : In the case of Caturmukha Brahmā, a great Ṛjuyogin who had two hundred kalpa sādhanas, to his credit, should be understood very carefully and cautiously. In respect of his jñānam the definition goes as under :

ईश्वरात् अन्यत्र आलोचने सर्वविषयकज्ञानं ऋजुयोगिज्ञानमिति ॥

So is all such cases, it has to be taken as लोकविडम्बनार्थं – that is, as per worldly customs and usage.

असुरजनमोहनार्थं— In order that the wicked take them as it is and have their bad and negative sādhanas to reach eternal hell.

तावत्तस्य महारोषो ब्रह्मणोऽव्यक्तजन्मनः ।
सम्भूय तेन बालः स्यादेको रोषात्मसम्भवः ॥ १५ ॥

यो रुदन् वारितस्तेन ब्रह्मणाऽव्यक्तमूर्तिना ।
ब्रवीति नाम मे देहि तस्य रुद्रेति सोऽददौ ॥ १६ ॥

Then this Caturmukha Brahmā got and became angry towards Śrī Viṣṇu whose nature is 'invisible'. Then from that anger, there arose a boy.

Note : There is no question of 'Rāga' anger at all to Caturmukha Brahmā towards any satwic soul. Towards Paramātmā is absolutely remote and will never be there. It is only exhibition, so that Rudra can be born and to do anugraha to Rudra, he exhibited. Rudra is known as "Ugra". Under the sūtra 1-1-1 ॐ अथातो ब्रह्मजिज्ञासा ॐ in the bhāṣya it can be as 'उग्रो रुद्रः' इति ।

Note : अव्यक्तजन्मनः can be taken as an adjective to God, who disappeared. Because by nature and swabhāva, He is अव्यक्त invisible. One has to go up to Acintya Aiśwarya Śakti of Him, so that He becomes visible - व्यक्त. The sūtras given below establishs this fact.

३-२-२३ ॐ तदव्यक्तं आह हि ॐ ।

३-२-२४ ॐ अपि संराधने प्रत्यक्षानुमानाभ्याम् ॐ ।

३-२-२५ ॐ प्रकाशवच्च अवैशेष्यम् ॐ ।

३-२-२६ ॐ प्रकाशश्च कर्मण्यभ्यासात् ॐ ।

३-२-२७ ॐ अतोऽनन्तेन तथा हि लिङ्गम् ॐ ॥

That young boy who came out earlier was crying. But such cry was stopped by Caturmukha Brahmā. On this, the boy requested for a name to him. Then Caturmukha Brahmā gave the name to him as 'Rudra'. (रोदनात् रुद्रः - the crying one).

सोऽपि तेन सृजस्वेति प्रोक्तो लोकमिमं शुभे।
अशक्तः सोऽथ सलिले ममज्ज तपसेधतः ॥ १७ ॥

Oh auspicious woman ! Dharaṇī, then the boy was ordered by Caturmukha Brahmā for creation of the world. But he was unable to do it and hence he plunged into water and decided to perform penance.

Note : In Anuvyākhyāna Śloka 1447 :

दशकल्पं तपश्चीर्णं रुद्रेण लवणार्णवे।
त्यक्त्वा सुखानि सर्वाणि क्लिष्टेन लवणाम्भसा ॥

Hence by Caturmukha Brahmā, Rudra was blessed to have penance for 10 kalpas and so Rudra plunged into water by the anugraha of Caturmukha Brahmā. This also shows that जगत्-जन्मादिकर्तृत्व attribute is not available in Rudra.

तस्मिन् सलिलमग्ने तु पुनरन्यं प्रजापतिम्।
ब्रह्मा ससर्ज भूतेषु दक्षिणाङ्गुष्ठतः परम् ॥ १८ ॥

When Rudra got immersed into the waters, Caturmukha Brahmā created another Prajāpati – creator out of his own right thumb.

वामे चैव तथाङ्गुष्ठे तस्य पत्नीमथासृजत् ॥ १९ ॥

And then Caturmukha Brahmā, from his left thumb, also created a woman as the wife for that Prajāpati.

स तस्यां जनयामास मनुं स्वायम्भुवं प्रभुः ।
तस्मात् सम्भाविता बुद्धिः प्रजानां ब्रह्मणा पुरा ॥ २० ॥

In that wife, Prajāpati procreated Swāyambhuva Manu. Like this, the idea and plan was givenby Caturmukha Brahmā earlier for the growth of progeny.

धरण्युवाच— Dharaṇi spoke :

विस्तरेण ममाचक्ष्व आदिसर्गं सुरेश्वर ।
ब्रह्मा नारायणाख्योऽयं कल्पादौ चाभवद् यथा ॥ २१ ॥

Oh **Varāha** ! You are the devatā's Master, please tell me in detail about the primary creation. Please narrate as to how that Brahman in the form of Nārāyaṇa, came into existence at the beginning of Kalpa.

श्रीभगवानुवाच— Bhagawān Varāha said :

ससर्ज सर्वभूतानि यथा नारायणात्मकः ।
कथ्यमानं मया देवि तदशेषं क्षिते शृणु ॥ २२ ॥

Oh Devī Dharaṇī ! goddess Earth, listen to My detailed narration row. I shall explain as to how I created all the things, as Nārāyaṇa.

गतकल्पावसाने तु निशि सुप्तः स्थितः शुभे ।
सत्त्वोद्रिक्तस्तथा ब्रह्मा शून्यं लोकमवैक्षत ॥२३ ॥

When the prior Kalpa came to an end, Śrī Nārāyaṇa was sleeping at Night. Then Oh auspicious woman Dharaṇī ! in Him the quality of Sattwa came to preponderence. Then Brahma (Śrī Nārāyaṇa) saw the Jagat empty.

Note : सत्त्वोद्रिक्तः = Bhagawān is always with aprākṛta Sattwa Guṇa only. It means here to show that out of sattwa guṇas only creative good things take place in the jagat.

नारायणः परोऽचिन्त्यः पराणामपि पूर्वजः ।
ब्रह्मस्वरूपो भगवाननादिः सर्वसम्भवः ॥ २४ ॥

This is one of the best ślokas in this Purāṇa which brings the mahimās of Śrīman Nārāyaṇa which is the crux and basic truth of all āgamas.

(1) नारायणः परः = Nārāyaṇa is the most Supreme one.

(2) अचिन्त्यः = Nārāyaṇa cannot be fully comprehended, even by Mahālakṣmī, though she is Samanā. So in respect of others, there is not need to say anything.

(3) पराणामपि पूर्वजः = Nārāyaṇa is the ancient and old person, and there is none before Him.

(4) ब्रह्मस्वरूपः = Nārāyaṇa is called Brahman in the strict and important sense.

(5) बृहन्तः इह अस्मिन् गुणाः = He has infinite and unlimited auspicious qualities and so He is called as Brahman. That is why the first sūtra ॐ अथातो ब्रह्मजिज्ञासा ॐ in the Bhāṣya it is stated ब्रह्मशब्दः विष्णावेव । Tatwa-Prakāśikā states, further for own understanding ब्रह्मशब्दः विष्णावेव मुख्यः इति ।

(6) भगवान् = Nārāyaṇa alone is fit to be called as 'Bhagawān' because He only has the 6 qualities in an unlimited manner.

ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः ।
ज्ञानविज्ञानयोश्चैव षण्णां भग इतीरणा ॥

(७) अनादिः = Nārāyaṇa is an̄di – ancient and has no beginning.

(8) सर्वसम्भवः = Nārāyaṇa is present in all beings. He is the Antaryāmī and because of His presence only the entity exists, whether it is cetana or acetana whatever may

be. The sūtra 1-1-18 : ॐ अन्तर्याम्यधिदैवादिषु तद्धर्मव्यपदेशात् ॐ establishes, that Śrīman Nārāyaṇa is Antaryāmi for all.

अन्तर्यामित्वं नाम न नियामकत्वं भावविवक्षितं, किन्तु सर्वसत्तादिप्रदत्वं - the **very existence** is due to His presence.

शून्यं - the world was inactive – it does not mean that none was not available.

एको नारायण आसीत्, न ब्रह्मा न च शङ्करः - and similar śruti state that Śrīman Nārāyaṇa alone was mobile, dynamic and Sarvajña always. Others present were in the dormant stage.

इमं चोदाहरन्त्यत्र श्लोकं नारायणं प्रति ।
ब्रह्मस्वरूपिणं देवं जगतः प्रभवाप्ययम् ॥ २५ ॥

The śloka is said about Śrīman Nārāyaṇa and is cited as an example to speak about Nārāyaṇa. Nārāyaṇa is the Supreme Brahman. Nārāyaṇa is the source of the Jagat always. Nārāyaṇa is always imperishable. (He is now earlier and in future always Nitya यौवन-सौन्दर्य-अप्राकृत-मूर्तिः).

आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।
अयनं तस्य ताः पूर्वं तेन नारायणः स्मृतः ॥ २६ ॥

Here why Paramātmā is called as 'Nārāyaṇa' for this, the reasons are given. Water is called or said to be 'Nārā'. Water is verily the progeny of Nara (man). Since water is the repose of the Lord, He is called "Nārāyaṇa".

सृष्टिं चिन्तयतस्तस्य कल्पादिषु यथा पुरा ।
अबुद्धिपूर्वकस्तस्य प्रादुर्भूतस्तमोमयः ॥ २७ ॥

While Śrīman Nārāyaṇa, in yore, at the time of beginning of the kalpas, pondered over creation. Then arose a creation beginning with ignorance and consisting of darkness.

तमो मोहो महामोहस्तामिस्रो ह्यन्धसंज्ञितः ।
अविद्या पञ्चपर्वैषा प्रादुर्भूता महात्मनः ॥ २८ ॥

Then from that great Mahātman, the five fold kinds of ignorance came out into existence.

(1) Tamas (obscurity),

(2) Moha (illusion),

(3) Mahāmoha (extreme illusion),

(4) Tāmiśra (gloom), and

(5) Andhatāmiśra (absolute and pitch darkness).

पञ्चधावस्थितः सर्गो ध्यायतः प्रतिबोधवान् ।
स मुख्यसर्गो विज्ञेयः सर्गविद्भिर्विचक्षणैः ॥ २९ ॥

On meditation, He is fully aware of the five-fold creation as stated above. This has to be understood as the "Mukhya Sarga" – Principal creation by the jñānins learned.

पुनरन्यमभूत्तस्य ध्यायतः सर्गमुत्तमम् ।
तिर्यक्स्रोतस्तु वै यस्मात्तिर्यक्स्रोतस्तु वै स्मृतः ॥ ३० ॥

Again on meditation, high character creation took place. As a result of this, the animal world creation came into existence in the world. This is called as 'Tiryak-srotas'. That is the group in which the stream of life of the created beings would be horizontal, but not vertical like human beings.

पश्वादयस्ते विख्याता उत्पथग्राहिणः कृताः ।
तमप्यसाधनं मत्वा तिर्यक्स्रोतश्चतुर्मुखः ॥ ३१ ॥

The Brahman thought about the creation of cattle and other animals which were straying on the wrong paths. Compared to them, Tiryak-srotas were imperfect.

ऊर्ध्वस्रोतस्त्रिधा यस्तु सात्त्विको धर्मवर्तनः ।
तथोर्ध्वचारिणो देवाः सर्वे गर्भसमुद्भवाः ॥ ३२ ॥

After this the creation of Ūrdhva-srotas took place. That means, the beings in which the stream of life of the created things tends upwards. They are of sāttwika type and are based on virtue. From this, all the devatās living in the upper world were created.

तदा सृष्ट्वाऽन्यसर्गं तु तदा दध्यौ प्रजापतिः ।
असाधकांस्तु तान् मत्वा मुख्यसर्गादिसम्भवान् ॥ ३३ ॥

After these creations are over, again the creator found that the productions of the principal creations etc., were not competent. So He continued His meditation.

ततः सञ्चिन्तयामास अर्वाक्स्रोतस्तु स प्रभुः ।
अर्वाक्स्रोतसि चोत्पन्ना मनुष्याः साधका मताः ॥ ३४ ॥

Then the Lord meditated on a different category called 'Arvāk-srotas – which means the stream of life of the created beings moves downwards.

Human beings were created in this group of Arvāk-srotas and they were quite competent.

ते च प्रकाशबहुलास्तमोद्रिक्ता रजोऽधिकाः ।
तस्मात्ते दुःखबहुला भूयोभूयश्च कारिणः ॥ ३५ ॥

Those human beings have abundant light of clear jñānam – both internal as well as external. But in these human beings the qualities of darkness as well as passion, that is, tamas and rajas available predominantly. So naturally they have miseries continuously and are also engaged to action also always.

इत्येते कथिताः सर्गाः षडेते सुभगे तव ।
प्रथमो महतः सर्गस्तन्मात्राख्यो द्वितीयकः ॥ ३६ ॥

I have told you thus far 6 - Six types of creations, Oh beautiful woman ! Dharaṇi, of these, the first one was of 'Mahat', intellect. The second one related to Tanmātrās – sabtle elements.

वैकारिकस्तृतीयस्तु सर्गश्चेन्द्रियकाः स्मृतः ।
इत्येष प्राकृतः सर्गः सम्भूतो बुद्धिपूर्वकः ॥ ३७ ॥

The third one relates to the products which were evolved from Prakṛti and are called as 'Vikāras.' They are also termed as Aindriyaka. All these three creations preceded by buddhi – intellect and are called as Prākṛta creations.

मुख्यसर्गश्चतुर्थस्तु मुख्या वै स्थावराः स्मृताः ।
तिर्यक्स्रोतश्च यः प्रोक्तस्तैर्यक्स्रोतः स उच्यते ॥ ३८ ॥

The fourth one is called as 'Mukhya Sarga'' that is pricipal creation. Stems which are static and are immoveable beings are principal.

The fifth category was called as Tiryak-srotas wherein the animal jagat was created.

तथोर्ध्वस्रोतसा श्रेष्ठः ससमः स तु मानवः ।
अष्टमोऽनुग्रहः सर्गः सात्त्विकस्तामसश्च सः ॥ ३९ ॥

Then the 6th sixth one is called as ''Ūrdhwa-srotas'' relating to creation of Devatās and that was the best one. The seventh relates to creation of human beings and is calles as Arvāk-srotas. The eighth type of creation is called ''Anugraha''. That was catelogued by sattwa – good and tamas (darkness – bad).

पञ्चैते वैकृताः सर्गाः प्राकृतास्तु त्रयः स्मृताः ।
प्राकृतो वैकृतश्चैव कौमारो नवमः स्मृतः ॥ ४० ॥

Of these eight, the first three are called as ''Prākṛtas''. The other five from the 4th to 8th is known as Vaikṛta.

There is also a nineth category by the name as 'Kaumāra' and this is both Prākṛta as well as Vaikṛta.

इत्येते वै समाख्याता नव सर्गाः प्रजापतेः ।
प्राकृता वैकृताश्चैव जगतो मूलहेतवः ।
इत्येते कथिताः सर्गाः किमन्यच्छ्रोतुमिच्छसि ॥ ४१ ॥

Prajāpati does creation like this of nine orders. For the jagat, Prākṛtas and Vaikṛtas are the root and fundamental causes.

Like this, I have narrated about creations. What else, then, do you (Dharaṇī) want to know ?

धरण्युवाच— Dharaṇī said :

नवधा सृष्टिरुत्पन्ना ब्रह्मणोऽव्यक्तजन्मनः ।
कथं सा ववृधे देव एतन्मे कथयाच्युत ॥ ४२ ॥

Oh Imperishable Paramātmā (Varāha), these nine types of creation came out of the mysteriously born Brahmā. Then how did they multiply ? Let this be told by you.

प्रथमं ब्रह्मणा सृष्टा रुद्राद्यास्तु तपोधनाः ।
सनकादयस्ततः सृष्टा मरीच्यादय एव च ॥ ४३ ॥

Brahmā first crated Rudra and then other sages rich in tapas. Afterwards Sanaka and others were created. Then Marīci Muni's creation took place and the rest in order.

मरीचिरत्रिश्च तथा अङ्गिराः पुलहः क्रतुः ।
पुलस्त्यश्च महातेजाः प्रचेता भृगुरेव च ।
नारदो दशमश्चैव वसिष्ठश्च महातपाः ॥ ४४ ॥

The creation took place in the order starting from Marīci, Atri, Aṅgiras, Pulaha, Kratu, Pulastya, great prowessed Pracetas,

Bhṛgu, Nārada and as the tenth Vasiṣṭha, the performer of great penance.

सनकादयो निवृत्त्याख्ये तेन धर्मे प्रयोजिताः ।
प्रवृत्त्याख्ये मरीच्याद्या मुक्त्वैकं नारदं मुनिम् ॥ ४५ ॥

By Brahmā, the holy sages Sanaka and others were appointed as for the functions of renunciation. Marīci and others were accepting Nārada for those of activities.

योऽसौ प्रजापतिरस्त्वाद्यो दक्षिणाङ्गुष्ठसम्भवः ।
तस्यादौ तत्र वंशे तु जगदेतच्चराचरम् ॥ ४६ ॥

The first Prajāpati was born from the right thumb of Caturmukha Brahmā as stated earlier and in this caln only, with all acetanas and cetanas appearing first.

देवाश्च दानवाश्चैव गन्धर्वोरगपक्षिणः ।
सर्वे दक्षस्य कन्यासु जाताः परमधार्मिकाः ॥ ४७ ॥

From the daughters of Dakṣa-Prajāpati, devatās, demons, gandharvas, snakes, and birds – all these most virtuous articles were born.

योऽसौ रुद्रेति विख्यातः पुत्रः क्रोधसमुद्भवः ।
भ्रुकुटीकुटिलात्तस्य ललाटात्परमेष्ठिनः ॥ ४८ ॥

From the forehead of Brahma, Rudra came out. Rudra's eyebrows were knit in anger.

अर्धनारीनरवपुः प्रचण्डोऽतिभयङ्करः ।
विभजात्मानमित्युक्त्वा ब्रह्म चान्तर्दधे पुनः ॥ ४९ ॥

तथोक्तोऽसौ द्विधा स्त्रीत्वं पुरुषत्वं चकार सः ।
विभेद पुरुषत्वं च दशधा चैकधा च सः ॥ ५० ॥

ततस्त्वेकादश ख्याता रुद्रा ब्रह्मसमुद्भवाः ॥ ५१ ॥

That Rudra was born as one half of his body as man and in the other half as a woman. Asking Rudra to divide himself like this, then Brahmā disappeared.

When it was said like this, then Rudra divided himself into a man and a woman. The masculine part was divided into itself eleven parts.

Then these eleven Rudras became famous as originated from Brahmā.

The eleven Rudras are :

(1) Ajaikapāt,
(2) Ahirbudhni,
(3) Vīrabhadran,
(4) Girīśan,
(5) Śaṅkaran,
(6) Aparājitan,
(7) Haran,
(8) Aṅgārakam,
(9) Pinākaṇ,
(10) Bhaskaran, and
(11) Śambhu.

अयमुद्देशतः प्रोक्तो रुद्रसर्गो मयाऽनघे ।
इदानीं युगमाहात्म्यं कथयामि समासतः ॥ ५२ ॥

कृतं त्रेता द्वापरं च कलिश्चेति चतुर्युगम् ॥ ५३ ॥

Oh sinless woman ! (Varāha says) I have so far told you about the creation of Rudras in brief. Now I shall tell you in brief about the greatness of the yugas (aeons).

There are four yugas with the name as (1) Kṛta, (2) Tretā, (3) Dwāpara and (4) Kali yugas.

एतस्मिन् ये महासत्त्वा राजानो भूरिदक्षिणाः ।
देवासुराश्च ये चक्रुर्धर्मं कर्म च तच्छृणु ॥ ५४ ॥

I shall narrate about the noble kings, devatās, demons and others. They performed righeteous deeds in all the three yugas (aeons).

आसीत्प्रथमकल्पे तु मनुः स्वायम्भुवः पुरा ।
तस्य पुत्रद्वयं जज्ञे अतिमानुषचेष्टितम् ॥ ५५ ॥

In the first kalpa, long ago, Swāyambhuva Manu lived. That Manu had two sons who were very virtuous and had super human capacity.

प्रियव्रतोत्तानपादनामानं धर्मवत्सलम् ।
तत्र प्रियव्रतो राजा महायज्वा तपोबलः ॥ ५६ ॥

The two sons are named as (1) Priyavrata and (2) Uttāna-pāda. Of these two, the first one Priyavrata was a great performer of sacrifices and was spiritually very eminent.

स चेष्ट्वा विविधैर्यज्ञैर्विपुलैर्भूरिदक्षिणैः ।
सप्तद्वीपेषु संस्थाप्य भरतादीन् सुतान्निजान् ।
स्वयं विशालां वरदां गत्वा तेपे महत्तपः ॥ ५७ ॥

That Priyavrata Mahārāj performed many sacrifices magnificently. Then he installed his sons Bharata and others in the seven islands, namely (1) Jambu, (2) Plakṣa, (3) Śālmala, (4) Kuśa, (5) Kṛaccha, (6) Śaka and (7) Puṣkara.

Then the great King left from Viśālā and performed great penance.

तस्मिन् स्थितस्य तपसि राज्ञो वै चक्रवर्तिनः ।
उपेयान्नारदस्तत्र दिदृक्षुर्धर्मचारिणम् ॥ ५८ ॥

While that great Emperor Priyavrata was doing penance like this, the celestial sage Nārada came there to see him.

स दृष्ट्वा नारदं व्योम्नि ज्वलद्भास्करतेजसम् ।
अभ्युत्थानेन राजेन्द्र उत्तस्थौ हर्षितस्तदा ॥ ५९ ॥

The King Priyavrata saw Nārada descending from the sky. Nārada was like the lustrous Sun. The King was delighted and stood up at once in respect to that sage Nārada.

तस्यासनं च पाद्यं च सम्यक् कृत्वा निवेद्य वै ।
स्वागतादिभिरालापैः परस्परमवोचताम् ॥ ६० ॥

King Priyavrata offered sage Nārada, seat to sit. Then the King washed the two pādas of Nārada with water. Then both Nārada and King Priyavrata started their talk after exchange of usual introductory words of welcome and enquiry.

कथान्ते नारदं राजा पप्रच्छ ब्रह्मवादिनम् ॥ ६१ ॥

After the usual end of formalities, King Priyavrata asked the sage Nārada as under :

प्रियव्रत उवाच— King Priyavrata said :

भगवन् किञ्चिदाश्चर्यमेतस्मिन् कृतसंज्ञिते ।
युगे दृष्टं श्रुतं चापि तन्मे कथय नारद ॥ ६२ ॥

Oh respectable Nārada ! please tell me a little about the wonders that your goodself have seen or heard in this Kṛtayuga.

नारद उवाच— Nārada said :

आश्चर्यमेकं दृष्टं मे तच्छृणुष्व प्रियव्रत ।
ह्यस्तनेऽहनि राजेन्द्र श्वेताख्यं गतवाहनम् ॥ ६३ ॥

Oh King Priyavrata ! listen to a wonder and delight, seen by me. Oh King ! yesterday I went to the island by name Śwetadwīpa.

द्वीपं तत्र सरो दृष्टं फुल्लपङ्कजमालिनम् ।
सरसस्तस्य तीरे तु कुमारीं पृथुलोचनाम् ॥ ६४ ॥

In this Dwīpa there was a lake containing rows and rows of full-blown Lotus flowers. A girl with large attractive eyes was sitting on the bank of lake.

दृष्ट्वाऽहं विस्मयापन्नस्तां कन्यामायतेक्षणाम् ।
पृष्टवानस्मि राजेन्द्र तदा मधुरभाषिणीम् ॥ ६५ ॥

Oh King ! Priyavrata ! I was really wonder struck at this. Namely a girl of such beauty and sweet tongued sitting lonely. Then I asked her.

काऽसि भद्रे कथं वासि किं वा कार्यमिह त्वया ।
कर्तव्यं चारुसर्वाङ्गि तन्ममाचक्ष्व शोभने ॥ ६६ ॥

Oh auspicious girl, who are You ? How are you here near the lake ? Who do you want ? Tell me (Nārada), Oh ! charming and beautiful woman, what is to be done.

एवमुक्ता मया सा हि मां दृष्ट्वाऽनिमिषेक्षणा ।
स्मृत्वा तूष्णीं स्थिता यावत्तावन्मे ज्ञानमुत्तमम् ॥ ६७ ॥

When asked her like this, the girl looked at me intently and stood thinking and was silent.

विस्मृतं सर्ववेदाश्च सर्वशास्त्राणि चैव हि ।
योगशास्त्राणि शिक्षाश्च वेदानां स्मृतयस्तथा ॥ ६८ ॥

Just at that time I forgot all my great knowledge. I all forgot all the Vedas – namely Ṛg, Yajur and Sāma. I forgot all the śāstras – namely the six aṅgas of Vedas – Śikṣā, Kalpa, Nirukta, Chandas, Vyākaraṇa and Jyotiṣa).

I also forgot yogas, śikṣā, smṛti, (codes of conduct – like Manusmṛtis) and all the remaining also.

सर्वं दृष्ट्वैव मे राजन् कुमार्याऽपहृतं क्षणात् ।
ततोऽहं विस्मयाविष्टश्चिन्ताशोकसमन्वितः ॥ ६९ ॥

Oh King Priyavrata, by merely looking at me, all these were taken and absorbed by the girl within few seconds. Then I was struck with wonder and broke down. I was full with anxiety and sorrow.

तामेव शरणं गत्वा यावत्पश्यामि पार्थिव ।
तावद्दिव्यः पुमांस्तस्याः शरीरे समदृश्यत ॥ ७० ॥

Then I went near to the girl and begged for her mercy and kindness. Oh King ! as I was seeing her, a divine person appeared on her body.

तस्यापि पुंसो हृदये त्वपरस्तस्य चोरसि ।
अन्यो रक्तेक्षणः श्रीमान् द्वादशादित्यसन्निभः ॥ ७१ ॥

Further in the heart of that person, another one appeared. On the chest of the latter another one appeared with reddish eyes and lustrous like the twelve Suns simultaneously appearing in the sky.

एवं दृष्टाः पुमांसोऽत्र त्रयः कन्याशरीरगाः ।
क्षणेन तत्र कन्यैका न तान् पश्यामि सुव्रत ॥ ७२ ॥

Oh King ! of righteous character, like this three men were seen on the body of that girl. But at the very next moment, the girl only was seen. But those three men were not there.

ततः पृष्टा मया देवी सा कुमारी कथं मम ।
वेदा नष्टा ममाचक्ष्व भद्रे तन्नाशकारणम् ॥ ७३ ॥

Then I questioned that illustrious girl, "How are my (Nārada's) Vedas lost ? Tell me, oh ! auspicious woman, the reason for this.

कन्योवाच— The girl spoke and said :

मातास्हं सर्ववेदानां सावित्री नाम नामतः ।
मां न जानासि येन त्वं ततो वेदा हृतास्तव ॥ ७४ ॥

I am called as 'Sāvitrī'. I am the mother of all the Veds. Since you failed to know me, you lost all the Vedas in you.

एवमुक्ते तया राजन्विस्मयेन तपोधन ।
पृष्टा त एते पुरुषा एतत्कथय शोभने ॥ ७५ ॥

When she said like this to me, then I asked her in wonder. Oh beautiful woman, tell me as to who are these men ?

कन्योवाच— The girl replied and said :

य एष मच्छरीरस्थः सर्वाङ्गश्चारुशोभनः ।
एष ऋग्वेदनामा तु वेदो नारायणः स्वयम् ।
वह्निभूतो दहत्याशु पापान्युच्चारणादनु ॥ ७६ ॥

This beautiful one, residing in my body, with all his aṅgas is known as 'Ṛgveda.' This Veda is Nārāyaṇa Himself. Soon after its utterance, it becomes a fire to burn all sins.

Note : Ṛg-Veda is Nārāyaṇa Himself, means, not identical, but the entire Ṛgvedas speak only about the mahimās of Śrīman Nārāyaṇa.

मुख्यं च सर्ववेदानां तात्पर्यं श्रीपतेः परम् । उत्कर्षे तु ॥ इति ।

एतस्य हृदये योऽयं दृष्ट आसीत्त्वयाऽऽत्मजः ।
स यजुर्वेदरूपेण स्थितो ब्रह्मा महाबलः ॥ ७७ ॥

In the heart of Him, You saw another and he is mighty Caturmukha Brahmā in the form of Yajurveda.

यजुर्वेदरूपेण स्थितः means, he is the abhimāni devatā for Yajur-Veda. Further all Yajurvedas also speak of Caturmukha Brahmā, lesser important compared to Nārāyaṇa. Between abhimāni and the अभिमन्यमानवस्तु speaking of अभेद is found in śāstras.

तस्याप्युरसि संविष्टो य एष शुचिरुज्ज्वलः ।
स सामवेदनामा तु रुद्ररूपी व्यवस्थितः ॥ ७८ ॥

एष आदित्यवत् पापान् वाऽऽशु नाशयते स्मृतः ॥ ७९ ॥

He who was seen in his heart, resplendent and pure is called Sāma-Veda. That manifested in the form of Rudra. This Sāma-Veda, when recited destroys sins like the Sun destroys darkness. Here also Rudra is the presiding deity for Sāma-vedas after Śrī Vayu.

एते त्रयो महावेदा ब्रह्मन् देवास्त्रयः स्मृताः ।
एते वर्णा अकाराद्याः सवनान्यत्र वै द्विज ॥ ८० ॥

Oh Sage Nārada ! all these three great Vedas, are the three great devatās. These are the letters beginning with 'अ'. Oh sacred brāhmin Nārada, it is here, all the sacrifices dwell.

एतत्सर्वं समासेन कथितं ते द्विजोत्तम ।
गृहाण वेदाञ्छास्त्राणि सर्वज्ञत्वं च नारद ॥ ८१ ॥

Note : All are Vedas and are apauruṣeya. But in them the most important is Ṛg-veda and then Yajur-veda and then Sāma-Veda. Like that the important devatā is Śrīman Nārāyaṇa. In Him, Caturmukha takes asylum. In that Caturmukha Brahmā, Śiva takes asylum. So the gradation – tāratamya is maintained, though all are devatās.

Oh Nārada ! the best of the brāhmins, I have told upon thus far all this briefly. Oh Nārada ! now you can take back your Vedas, śāstras and your omniscience.

एतस्मिन् वेदसरसि स्नानं कुरु महाद्विज ।
कृते स्नानेऽन्यजन्मीयं येन स्मरसि सत्तम ॥ ८२ ॥

Oh great brāhmin ! Nārada in this lake of the Vedas, take your bath. Oh good sage ! after this holy bath you will be able to recollect all things of the other births.

एवमुक्त्वा तिरोभावं गता कन्या नराधिप ।
अहं तत्र कृतस्नानस्त्वां दिदृक्षुरिहागतः ॥ ८३ ॥

Oh King Priyavrata ! saying like this to me (Nārada), the beautiful girl disappeared from that scene. As per directions, I took bath in that holy lake and then I have come here to see you, Mahārāj, Priyavrata.

॥ इति वराहपुराणे आदिभूतवृत्तान्ते द्वितीयोऽध्यायः ॥

Thus in Varāha Purāṇam,
Adhyāya second comes to an end.

Oṁ Śrī Kṛṣṇārpaṇamastu.





॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

वराहपुराणम्

Śrī Varāha Purāṇam

तृतीयोऽध्यायः – Adhyāya - 3

Ślokas 1 to 29

प्रियव्रत उवाच— Mahārāj Priyavrata said :

अन्यस्मिन् भगवज्जन्मन्यासीद्यत्त्वद्विचेष्टितम् ।
सर्वं कथय देवर्षे महत्कौतूहलं हि मे ॥ १ ॥

Oh divine sage ! please tell me about your doings in the other births. I am deeply interested and eager to know them.

नारद उवाच— Nārada said :

स्नातस्य मम राजेन्द्र तस्मिन्वेदसरस्यथ ।
सावित्र्याश्च वचः श्रुत्वा तस्मिञ्जन्मसहस्रिकम् ।
स्मरणं तत्क्षणाज्जातं शृणु जन्मान्तरं मम ॥ २ ॥

At the behest of Sāvitrī, the mother of Vedas, I took bath in that lake of Vedas. Then Oh Great King Priyavrata, I got memory of my doings in numerous prior lives. Let me narrate and please listen to the happenings in my past life.

अस्त्यवन्तीपुरं राजंस्तत्राहं प्राग्द्विजोत्तमः ।
नाम्ना सारस्वतः पूर्वं वेदवेदाङ्गपारगः ॥ ३ ॥

I was born as a brāhmin in Kṛtayuga in the country called by name 'Avanti.' My name was 'Sāraswata', being very intelligent and well versed in the Vedas.

बहुभृत्यपरीवारो बहुधान्यश्च पार्थिव ।
अन्यस्मिन् कृतसंज्ञे तु युगे परमबुद्धिमान् ॥ ४ ॥

I possessed lot of wealth and I was also well served by many attendants. In solitude, I alone, then, thought "What shall I do with these material things that are mainly pairs of opposites – like good and evil; cold and heat etc. ?

ततो ध्यातं मयैकान्ते किमनेन करोम्यहम् ।
द्वन्द्वेन सर्वमेतद्धि न्यस्त्वा पुत्रेषु याम्यहम् ।
तपसे धृतसङ्कल्पः सरः सारस्वतं द्रुतम् ॥ ५ ॥

So, I thought giving all these to my sons, I shall go to the Lake of Sāraswata with the determination in my mind to perform penance.

एवं चिन्त्य मया पृष्टः कर्मकाण्डेन केशवः ।
श्राद्धैश्च पितरो देवा यज्ञैश्चान्ये तथा जनाः ॥ ६ ॥

Having thought over like this, I propitiated Śrī Viṣṇu with rituals. For the pitṛs with ceremonies; and for the devatās and men, with sacrifices (yāgas, yajñas etc.).

ततोऽहं निर्गतो राजंस्तपसे धृतमानसः ।
सारस्वतं नाम सरो यदेतत्पुष्करं स्मृतम् ॥ ७ ॥

Then I proceeded with full resolve to perform penance to the lake Sāraswata.

तत्र गत्वा मया विष्णुः पुराणः पुरुषः शिवः ।
आराधितो मया भक्त्या जपन्नारायणात्मकम् ॥ ८ ॥

Then I went to Sāraswata and reached there. I worshipped Bhagawān Śrī Viṣṇu who is ancient Puruṣa and is Sukha Swarūpi. With great devotion, I did japa of the name of Paramātmā 'Nārāyaṇa.' (ॐ नमो नारायणाय इति).

ब्रह्मपारमयं राजञ्जपता परमस्तवम् ।
ततो मे भगवांस्तुष्टः प्रत्यक्षत्वं जगाम ह ॥ ९ ॥

When I so recited the great hymn by name Brahmapāra, oh King ! Priyavrata, the Lord Paramātmā was pleased and was kind enough and He appeared before me **by His Kāruṇya.**

प्रियव्रत उवाच— King Priyavrata said :

कीदृशं ब्रह्मपारं तु श्रोतुमिच्छामि सत्तम ।
कथयस्व प्रसादेन देवर्षे सुप्रसन्नधीः ॥ १० ॥

Oh excellent sage Nārada ! I wish to hear the nature of the Brahmapāra hymn, Oh divine sage, be pleased to tell me about this clearly.

नारद उवाच— Nārada said :

परं पराणाममृतं पुराणं पारं परं विष्णुमनन्तवीर्यम् ।
नमामि नित्यं पुरुषं पुराणं परायणं पारगतं पराणाम् ॥ ११ ॥

In reply to the request of the great Mahārāj Priyavrata gives the 'Brahmapāra' mantra in 10 ślokas. For the inconvenience of the devotees to recite daily and always, this humble author has written those ten ślokas continuously, but meaning is given for each śabda.

I do namaskārams to Śrī Viṣṇu and bow down to Him.

Viṣṇu is very much higher than the highest.

Viṣṇu is very much farther than the farthest.

Viṣṇu is Most powerful.

Viṣṇu is eternal.

Viṣṇu is refuge for all.

पुरातनं त्वप्रतिमं पुराणं परापरं पारगमुग्रतेजसम्।
गम्भीरगम्भीरधियां प्रधानं नतोऽस्मि देवं हरिमीशितारम् ॥ १२ ॥

I bow down humbly to the illustrious Lord Śrī Viṣṇu.

Viṣṇu is eternal.

Viṣṇu is incomparable.

Viṣṇu is very ancient.

Viṣṇu is the farthest.

Viṣṇu is most effulgent.

Viṣṇu is the most intelligent of all at all times.

परात्परं चापरमं प्रधानं परास्पदं शुद्धपदं विशालम्।
परात्परेशं पुरुषं पुराणं नारायणं स्तौमि विशुद्धभावः ॥ १३ ॥

I extol Śriman Nārāyaṇa with pure mind.

Viṣṇu is the highest.

Viṣṇu is the Supreme.

Viṣṇu is the Most important.

Viṣṇu is the great refuge.

Viṣṇu is most pure.

Viṣṇu is most extensive.

Viṣṇu is the Almighty.

पुरा पुरं शून्यमिदं ससर्ज तदा स्थितत्वात्पुरुषः प्रधानम्।
जने प्रसिद्धः शरणं ममास्तु नारायणो वीतमलः पुराणः ॥ १४ ॥

Let the stainless and ancient Śrīman Nārāyaṇa protect me. Nārāyaṇa in the ancient past created – Pura – Body namely Prakṛti. Then Nārāyaṇa resided in it as the Māster and so Nārāyaṇa came to be known as it as the Master and So Nārāyaṇa came to be known as 'Puruṣa' (Spirit – aprākṛta cetana.).

पारं परं विष्णुमपाररूपं पुरातनं नीतिमतां प्रधानम् ।
धृतक्षमं शान्तिधरं क्षितीशं शुभं सदा स्तौमि महानुभावम् ॥१५॥

I always extol Śrī Viṣṇu.

Viṣṇu is gratest and most auspicious.

Viṣṇu is of endless form.

Viṣṇu is the most ancient.

Viṣṇu is foremost among the just.

Viṣṇu is foremost among the just.

Viṣṇu is possessing fortitude and peace.

Viṣṇu is the Lord of Earth.

सहस्रमूर्धानमनन्तपादमनन्तबाहुं शशिसूर्यनेत्रम् ।
तमक्षरं क्षीरसमुद्रनिद्रं नारायणं स्तौम्यमृतं परेशम् ॥ १६ ॥

I extol the great immortal God Śrīman Narayaṇa. Viṣṇu possesses thousand heads and numerous Pādas and Hands. Viṣṇu is having the Sun and the Moon as His eyes. Viṣṇu is sleeping in the Milky ocean.

त्रिवेदगम्यं त्रिनवैकमूर्तं त्रिशुक्लसंस्थं त्रिहुतांशभेदम् ।
त्रितत्त्वलक्ष्यं त्रियुगं त्रिनेत्रं नमामि नारायणमप्रमेयम् ॥ १७॥

I humbly bow down to Śrīman Nārāyaṇa. Viṣṇu is called Triyuga, because He is the independent creator, destroyer and protector.

He is called so because He takes Avatāras mainly in the three yugas Kṛta, Tretā and Dwāpara.

Viṣṇu can be attained by three Vedas – Ṛg, Yajur and Sāma Vedas. Viṣṇu has twenty eight forms. Viṣṇu stands firmly in Trikāla – the sacred combination of three days namely : (a) Uttarāyaṇa, the day of devatās, the bright half of the Moon, the day of the manes – Pitṛs and the day time.

Viṣṇu is present in the three Agnis mainly in the yāgas Dakṣiṇa, Gārhapatya, and Āhavanīya. Viṣṇu has no connection with the three prākṛtic qualities of Sattwa, Rajas and Tamo guṇas. Viṣṇu has three eyes.

कृते सितं रक्ततनुं तथा च त्रेतायुगे पीततनुं पुराणम् ।
तथा हरिं द्वापरतः कलौ च कृष्णीकृतात्मानमथो नमामि ॥ १८ ॥

I bow down to Śrī Viṣṇu. Viṣṇu is the ancient one. Viṣṇu is white in Kṛtayuga, Viṣṇu is red in Tretāyuga, Viṣṇu is yellow in Dwāparayuga, Viṣṇu is black in Kaliyuga.

(They become visible as per His Desire – Because all dharmas in Viṣṇu is यावत्-द्रव्यभाविधर्माः). In respect of the colours of Śrī Viṣṇu, the sūtra 1-2-23 ॐ रूपोपन्यासाच्च ॐ.

ससर्ज यो वक्त्रत एव विप्रान् भुजान्तरे क्षत्रमथोरुयुग्मे ।
विशः पदाग्रेषु तथैव शूद्रान् नमामि तं विश्वतनुं पुराणम् ॥ १९ ॥

I bow to Śrī Viṣṇu who has the world under His control always and resides throughout the world.

Viṣṇu created brāhmins out of His Face,

Viṣṇu created Kṣatriyas out of His shoulders or chest.

Viṣṇu created Vaiśyas out of His thighs and

Viṣṇu created Śūdras out of His Legs.

(This is exactly Puruṣa Sūkta Mantra).

परात्परं पारगतं प्रमेयं युधांपतिं कार्यत एव कृष्णम् ।
गदासिचर्मण्यभृतोत्थपाणिं नमामि नारायणमप्रमेयम् ॥ २० ॥

I bow to Nārāyaṇa who has the quality of immeasurableness by anyone including Samanā.

Viṣṇu is the Supreme entity.

Viṣṇu is the highest of the highest.

Viṣṇu is the Supreme Lord of fighters,

Viṣṇu took the Avatāra as 'Kṛṣṇa' with a purpose.

Viṣṇu holds in His Hands mace, sword and nectar.

Note : These Ten ślokas called 'Brahma Pāra Mantra'' has very large and deep philosophical significance and has to be understood as narrated under the Sarvamūla Granthas of Śrīmad Ācārya, Ṭīkā and commentaries.

इति स्तुतो देववरः प्रसन्नो जगाद मां नीरदतुल्यघोषः ।
वरं वृणीष्वेत्यसकृत्ततोऽहं तस्यैव देहे लयमिष्टवांश्च ॥ २१ ॥

Thus extolled by this humble soul (Nārada) Paramātmā was pleased. So several times asked me in a majestic voice similar to that of clouds, to seek a boon from Him. Then I sought sāyujya, mokṣa with Him. (That is to reside in Him and always pray about His vast and inexhaustible mahimās).

इति श्रुत्वा वचो मह्यं देवदेवः सनातनः ।
उवाच प्रकृतिं गच्छ विप्रैतत्तु प्रयोजनम् ॥ २२ ॥

On bearing my submission, the eternal God told me, "Oh ! brāhmin, attain the original nature. That will lead to the aim.

नारं पानीयमित्युक्तं पितॄणां तद्ददौ भवान् ।
तदाप्रभृति ते नाम नारदेति भविष्यति ॥२३ ॥

Water is Nāra. You give it to the manes – Pitru devatās and Pitṛs. Therefore your name will be called as 'Nārada.' Further नारं = ज्ञानं, ददाति इति नारदः – He is called as 'Nārada' because he bestows jñānam to all.

एवमुक्त्वा गतो देवः सद्योऽदर्शनमुच्चकैः ।
अहं कलेवरं त्यक्त्वा कालेन तपसा तदा ॥ २४ ॥

Saying like this, Paramātmā Śrīman Nārāyaṇa disappeared from the vision of Nārada. Then after doing penance for a very long time, I gave up my body. The same got dissolved into the Brahma loka the world of the creator. Then rose there, Oh King ! Priyavrata.

ब्रह्मलोके लयं प्राप्तस्तदोत्पत्तिं च पार्थिव ॥ २५ ॥

दिवसश्च पुनः सृष्टो दशभिस्तनयैः सह ।
दिनादिर्यो हि देवस्य ब्रह्मणोऽव्यक्तजन्मनः ॥ २६ ॥

Then the day was created along with Ten sons. It is the beginning of the day of the mysteriously born god Caturmukha Brahmā, who manifested.

स सृष्ट्यादिः समस्तानां देवादीनां न संशयः ।
सर्वस्य जगतः सृष्टिरेषैव प्रभुधर्मतः ॥ २७ ॥

एतन्मे प्राकृतं जन्म यन्मां पृच्छसि पार्थिव ॥ २८ ॥

No doubt, with the creatures of all, the devatās and others were born (manifested). This is the creation of all the worlds by the prowess of Lord Śrī Nārāyaṇa. This is my (Nārada's) previous birth. Oh King Priyavrata ! about which you questioned which I had answered.

यस्मान्नारायणं ध्यात्वा प्राप्तोऽस्मि गुरुतां नृप ।
तस्मात्त्वमपि राजेन्द्र भव विष्णुपरायणः ॥ २९ ॥

Since meditating on Śrīman Nārāyaṇa, I attained greatness. So you also, King Priyavrata, best of the Kings, be a devotee of Lord Śrī Viṣṇu.

॥ इति वराहपुराणे आदिभूतवृत्तान्ते नारदजन्मोपाख्यानो नाम तृतीयोऽध्यायः ॥

Thus in Varāha Purāṇam, Adhyāya seventy two dealing with the story of divine sage Nārada, comes to an end.

Oṁ Śrī Kṛṣṇārpaṇamastu.





|| श्रीः ||

|| श्री लक्ष्मीवेङ्कटेशो विजयते ||

|| श्री हयवदन मध्वेश पाहि ||

वराहपुराणम्

Śrī Varāha Purāṇam

चतुर्थोऽध्यायः – Adhyāya - 4

Ślokas 1 to 42

Greatness of Śrīman Nārāyaṇa

धरण्युवाच— Dharaṇī spoke :

योऽसौ नारायणो देवः परमात्मा सनातनः ।
भगवान् सर्वभावेन उताहो नेति शंस मे || १ ||

Please explain to me whether this illustrious Śrīman Nārāyaṇa, the supreme soul is the eternal one, is God in all respects or not.

वराह उवाच— Varāha said :

मत्स्यः कूर्मो वराहश्च नरसिंहोऽथ वामनः ।
रामो रामश्च कृष्णश्च बुद्धः कल्की च ते दश || २ ||

(1) Matsya – Fish

(2) Kūrma – Tortoise

(3) Varāha – boar

(4) Narasimha – Man - lion

(5) Vāmana – Dwarf

(6) Paraśurāma
(7) Rāma
(8) Kṛṣṇa
(9) Buddha and
(10) Kalki.

These ten are told as the 'Avatāras' of Śrīman Nārāyaṇa.

इत्येताः कथितास्तस्य मूर्तयो भूतधारिणि ।
दर्शनं प्राप्तुमिच्छूनां सोपानानि च शोभने ॥ ३ ॥

Oh beautiful one Dharaṇī, bearing all beings, those are all the Ten avatāras of Śrīman Nārāyaṇa. These are the steps for those who desire to attain the vision of Śrīman Nārāyaṇa.

यत्तस्य परमं रूपं तन्न पश्यन्ति देवताः ।
अस्मदादिस्वरूपेण पूरयन्ति ततो धृतिम् ॥ ४ ॥

Even devatās who are great devotees with tons of sādhanas to their credit, cannot and do not see His real Form. Therefore they satisfy themselves with the darśan of Avatāra Rūpas like mine as **Varāha Rūpa.**

ब्रह्मा भगवतो मूर्ती राजसस्तामसस्तथा ।
याभिः संस्थाप्यते विश्वं स्थितौ सञ्चाल्यते च ह ॥ ५ ॥

(Though there is absolutely no difference between the Mūla Rūpa Śrī Viṣṇu staying on the milky ocean with Ādi Śeṣa as His Bed and Mahālakṣmī praying to His Pādas and the Avatāra Rūpas, still it would be difficult to have vision of Mūla Rūpa).

Brahma, the Rajas and Tāmasa forms establish and protect the Universe.

(Those Rājasa and Tāmasa has nothing to do with prākṛta rajas, tamas usually understand).

त्वमेका तस्य देवस्य मूर्तिराद्या धरा धरे ।
द्वितीया सलिलं मूर्तिस्तृतीया तैजसी स्मृता ॥ ६ ॥

Oh Earth – Dharaṇī ! You are the first form of that God – means Earth was produced by him to start with. The second is water, that is Paramātmā present in water and the third one is Fire – that Paramātmā present in Fire.

चतुर्थो वायुमूर्तिः स्यादाकाशाख्याऽथ पञ्चमी ।
एतास्तु मूर्तयस्तस्य क्षेत्रज्ञत्वं हि मद्धियाम् ।
मूर्तित्रयं तथा तस्य इत्येताश्चाष्टमूर्तयः ॥ ७ ॥

The fourth form is that present in air. The fifth form is that present in ether. These are His forms. With the controller of these five, in three aspects, the total forms are eight.

अभिव्याप्तमिदं सर्वं जगन्नारायणेन ह ।
इत्येतत्कथितं देवि किमन्यच्छ्रोतुमिच्छसि ॥ ८ ॥

The entire jagat is pervaded by Śrīman Nārāyaṇa. Likewise, I have told you this to you Dharaṇī. Oh Goddess ! what else do you wish to hear ?

धरण्युवाच— Dharaṇī said :

नारदेनैवमुक्तस्तु तदा राजा प्रियव्रतः ।
कृतवान् किं ममाचक्ष्व प्रसादात् परमेश्वर ॥ ९ ॥

Oh Parameśwara ! Master of all gods, be pleased to tell me, now about that King Priyavrata did after hearing the story of Nārada and final advise given by him to the King.

वराह उवाच— Bhagawān Varāha said :

भवती सप्तधा कृत्वा पुत्राणां च प्रदाय सः ।
प्रियव्रतस्तपस्तेपे नारदाच्छ्रुतविस्मयः ॥ १० ॥

After hearing from Nārada regarding wonder connecting to the woman, lake etc., King Priyavrata divided the Earth into seven regions and handed over to his sons. Then he retired and performed penance severely.

नारायणात्मकं ब्रह्म समाराध्य स्वयम्भुवः ।
ततः स तद्गतमनाः परं निर्वाणमाप्तवान् ॥ ११ ॥

Then that son of Swāyambhuva Manu, namely Priyavrata Mahārāj did dhyāna of Śrīman Nārāyaṇa with Nārāyaṇa, and adored Him Brahma – that is Ananta Kalyāṇa Guṇa Paripūrṇa, King Priyavrata's mind was totally absorbed in Nārāyaṇa and the King attained liberation.

शृणु चान्यद्वरारोहे यद्वृत्तं परमेष्ठिनः ।
आराधनाय च यतः पुराकाले नृपस्य ह ॥ १२ ॥

Oh beautiful woman Dharaṇī ! hear again the deeds of great Lord for the worship of by the Kings in olden days.

आसीदश्वशिरा नाम राजा परमधार्मिकः ।
सोऽश्वमेधेन यज्ञेन यष्ट्वा सुबहुदक्षिणः ॥१३ ॥

In old times, there was a King by the name as Aśwaśiras. That saintly King magnificiently performed the Aśwamedha sacrifice.

स्नातश्चावभृथे सोऽथ ब्राह्मणैः परिवारितः ।
यावदास्ते स राजर्षिस्तावद्योगिवरो मुनिः ।
आययौ कपिलः श्रीमाञ्जैगीषव्यश्च योगिराट् ॥ १४ ॥

Along with brāhmaṇas, the King completed the sacrifice. The conclusion was followed by the usual Avabhṛta bath also. At that time, there came also the great sages Kapila and Jaigīṣavya.

ततस्त्वरितमुत्थाय स राजा स्वागतक्रियाम् ।
चकार परया युक्तः स मुदा राजसत्तमः ॥१५॥

On seeing them, the King Aśwaśiras stood up immediately with great delight and the King welcomed them properly with all respects.

तावर्चितावासनगौ दृष्ट्वा देवौ महाबलः ।
पप्रच्छ तौ तिग्मधियौ योगज्ञौ स्वेच्छयागतौ ॥ १६ ॥

The great Aśwaśiras offered them seats. Extending great hospitality, the King asked them who were very intelligent and full knowledge of Yoga, Further they had come to the King of their own accord as per their volition.

भवन्तौ संशयं विप्रौ पृच्छामि पुरुषोत्तमौ ।
कथमाराधयेद्देवं हरिं नारायणं परम् ॥ १७ ॥

The King submitted – Oh great brāhmins ! you be pleased to tell me as to how we should worship the eternal Paramātmā Śrī Viṣṇu = Śrīman Nārāyaṇa ?

विप्रावूचतुः— The Brāhmins said :

क एष प्रोच्यते राजंस्त्वया नारायणो गुरुः ।
आवां नारायणौ द्वौ तु त्वत्प्रत्यक्षगतौ नृप ॥ १८ ॥

Oh King, Aśwaśiras ! Who is this Nārāyaṇa about whom you ask with us ? We two standing before you now, are Nārāyaṇa.

अश्वशिरा उवाच— King Aśwaśira said :

भवन्तौ ब्राह्मणौ सिद्धौ तपसा दग्धकिल्बिषौ ।
कथं नारायणावावामिति वाक्यमथेरितम् ॥ १९ ॥

Both of you are brāhmins. You have cleansed all sins due to great penance and consequently had attained supreme spiritual powers. But how do you say that You are Nārāyaṇa ?

शङ्खचक्रगदापाणिः पीतवासा जनार्दनः ।
गरुडस्थो महादेवः कस्तस्य सदृशो भुवि ॥ २० ॥

That Great Paramātmā Janārdana who is Nārāyaṇa has in His Hands the conch, disc and mace. He is clad in yellow garments. He sits on the King of birds – Garuḍa. Who can be like Him in this world or anywhere else ?

तस्य राज्ञो वचः श्रुत्वा तौ विप्रौ शंसितव्रतौ ।
जहसतुः पश्य विष्णुं राजन्निति जजल्पतुः ॥ २१ ॥

The two ascetic Brāhmins on hearing the words of the King Aśwaśiras just laughed aloud. Further they said Oh King ! see Viṣṇu in us.

एवमुक्त्वा स कपिलः स्वयं विष्णुर्बभूव सः ।
जैगीषव्यश्च गरुडस्तत्क्षणं समजायत ॥ २२ ॥

Having told like this, then immediately Kapila transformed Himself into Viṣṇu and at the time Jaigīṣavya became Devatā Garuḍa in the assembly of the King.

ततो हाहाकृतं त्वासीत्तत्क्षणाद्राजमण्डलम् ॥ २३ ॥

Naturally suddenly there was an uproar of wonder in the assembly of the King Aśwaśiras.

दृष्ट्वा नारायणं देवं गरुडस्थं सनातनम् ।
कृताञ्जलिपुटो भूत्वा ततो राजा महायशाः ॥२४ ॥

Then the great King saw the eternal Lord Nārāyaṇa sitting on Garuḍa, the King of birds. Folded hands with respect, the King of great fame said.

उवाच शाम्यतां विप्रौ नायं विष्णुरथेदृशः ।
यस्य ब्रह्मा समुत्पन्नो नाभिपङ्कजमध्यगः ॥
तस्माच्च ब्रह्मणो रूढः स विष्णुः परमेश्वरः ॥ २५ ॥

Please, forbear with me, Oh Brāhmin ! Śrī Viṣṇu is not like this. He is the greatest god and from His Navel Lotus Caturmukha Brahmā arose. Then from Caturmukha Brahmā, Rudra arose.

इति राजवचः श्रुत्वा तदा तौ मुनिपुङ्गवौ ।
चक्रतुः परमां मायां योगमायाविशारदौ ॥ २६ ॥

On hearing such words of King, those two great sages showed a miracle by their yogic powers.

Note : योगमायां विशेषतः is another reading.

कपिलः पद्मनाभस्तु जैगीषव्यः प्रजापतिः ।
कमलस्थो बभौ ब्रह्मा तस्माद्रुद्रः प्रभावतः ॥ २७ ॥

Thus Kapila became Padmanābha, that is, the one having Lotus flower in the Navel. Then Jaigīṣavya became Caturmukha. Caturmukha shone on that Lotus flower and then the respledent Rudra thereon was seen taking refuge in Caturmukha.

ददर्श राजा रक्ताक्षं कालानलसमद्युतिम् ।
नेक्ष्यो भवति विश्वेशो मायैषा योगिनां सदा ॥ २८ ॥

The King saw Him who had reddish Eyes. Lustre was emanating Like the enveloping fire at the end of the jagat.

सर्वव्यापी हरिः श्रीमानिति राजा जगाद ह ।
ततो वाक्यावसाने तु तस्य राज्ञो हि संसदि ॥ २९ ॥

मत्कुणा मशका मूका भ्रमराः पक्षिणोरगाः ॥ ३० ॥

अश्वः गावो द्विपाः सिंहाः व्याघ्रा गोमायवो मृगाः ।
अन्योऽपि पशवः कीटा ग्राम्यारण्याश्च सर्वशः ।
दृश्यन्ते राजभवने कोटिशो भूतधारिणि ॥ ३१ ॥

The King said : "The Lord of the world cannot be seen. This is the illusion of you, created by your powers. The illustrious Viṣṇu is all pervading. When the King uttered like this, Oh Dharaṇī ! there appeared in the assembly of the King, several bugs, mosquitoes, lice, beetles, birds, snakes, horses, cows, elephants, lions, tigers, jackals, deer and other beasts, domestic and wild, in crores.

तं दृष्ट्वा भूतसङ्घातं राजा विस्मितमानसः ।
यावच्चिन्तयते किं स्यादेतदित्यवगम्य च ॥ ३२ ॥

Totally dismayed at the sight of this multitude of beings, the King thought "What may be this".

जैगीषव्यस्य माहात्म्यं कपिलस्य च धीमतः ।
कृताञ्जलिपुटो भूत्वा स राजाश्वाशिरास्तदा ।
पप्रच्छ तावृषी भक्त्या किमिदं द्विजसत्तमौ ॥ ३३ ॥

The King realised the greatness of Jaigīṣavya and also the intelligent and brilliant Kapila.

Then the King Aświaśiras with folded hands in great respect, asked them, Oh excellent Brāhmaṇas ! What is this happening here in this assembly.

द्विजाः ऊचतुः— The brāhmaṇas said :

आवां पृष्टौ त्वया राजन् कथं विष्णुरिहेज्यते ।
प्राप्यते च महाराज तेनेदं दर्शितं तव ॥ ३४ ॥

Oh King ! You asked us as to how Viṣṇu should be worshipped and also how he could be attained. Therefore, Oh great King ! we have now shown this to you.

सर्वज्ञस्य गुणा ह्येते ये राजंस्तव दर्शिताः ।
स च नारायणो देवः सर्वज्ञः कामरूपवान् ॥ ३५ ॥

Oh King ! the powers of omniscience are now shown before you. Paramātmā Śrīman Nārāyaṇa is omniscient and He has the power to take any Form.

सोऽन्यत्र संस्थितः क्वापि प्राप्यते मनुजैः किल ।
आराधनं न चैतस्य परमार्थं भविष्यति ॥ ३६ ॥

This benign being can be attained by men everywhere. Worship of any particular form alone will not be the ultimate.

किन्तु सर्वशरीरस्थः परमात्मा जगत्पतिः ।
स्वदेहे दृश्यते भक्त्या नैकस्थानगतस्तु सः ॥ ३७ ॥

But in the case of the Lord of the Jagat, the most supreme soul, is always omnipresent. Since He is present everywhere, He can be seen in one's own body through absolute devotion.

अतोऽर्थं दर्शितं रूपं देवस्य परमात्मनः ।
आवयोस्तव राजेन्द्र प्रतीतिः स्याद्यथा तव ॥ ३८ ॥

That was why the Form of the illustrious Supreme soul Śrīman Nārāyaṇa, was shown to you, in our body, so that you may be convinced **that He dwells in the heart of each and every soul.** That Nārāyaṇa is present in the body's heart as well as in the heart of the soul. This truth has been eloborately deal with in the sūtra. 1-2-11 ॐ गुहां प्रविष्टावात्मानौ हि तद्दर्शनात् ॐ, "आत्माऽन्तरात्मेति हरिरेक एव द्विधा स्थितः । निविष्टो हृदयं नित्यं रसं पिबति कर्मजम् ॥" इति पाद्मे । इति भाष्ये निरूपितम् ॥

एवं सर्वगतो विष्णुस्तव देहे जनेश्वर ।
मन्त्रिणां भृत्यसङ्घस्य सुराद्या ये प्रदर्शिताः ॥ ३९ ॥

Oh King ! like this ! the omnipresent Śrī Viṣṇu is there in all places as well as in your own body and heart and everywhere. It is also so in your ministers and servants and others.

पशवः कीटसङ्घाश्च तेऽपि विष्णुमया नृप ।
भावनां तु दृढां कुर्याद्यतः सर्वमयो हरिः ॥ ४० ॥

Oh King Aśwaśiras, the divine beings as well as the vast variety and numerous animals and germs are all having Śrī Viṣṇu as their Antaryāmins for their very existence. Meditate upon Śrī Viṣṇu as present in all beings.

नान्यत्तत्सदृशं भूतमिति भावेन सेव्यताम् ।
एष ते ज्ञानसद्भावस्तव राजन् प्रकीर्तितः ।
परिपूर्णेन भावेन स्मर नारायणं गुरुम् ॥ ४१ ॥

Worship of Nārāyaṇa to be done by you with the strong and firm conviction that there is no being like Him. (When there is none equal to Him, the question of anyone above Him does not crop in at all).

Oh King ! He is to be attained by knowledge – परोक्षज्ञानं then proceeding to अपरोक्षज्ञानं of Him. Therefore always do Smaraṇa of Śrīman Nārāyaṇa who is the Guru for the whole world.

पूजोपहारैर्धूपैश्च ब्राह्मणानां च तर्पणैः ।
ध्यानेन सुस्थितेनाशु सुप्राप्यः परमेश्वरः ॥ ४२ ॥

Remember that Great Paramātmā Śrīman Nārāyaṇa with full dedication, coupled with oblations, offerings incense and propitiating Brāhmins. Supreme Lord Śrīman Nārāyaṇa can be easily attained by firm meditation.

॥ इति वाराहपुराणे आदिकृतवृत्तान्ते चतुर्थोऽध्यायः ॥

Thus in Varāha Purāṇam,
Adhyāya four comes to an end.

Oṁ Śrī Kṛṣṇārpaṇamastu.



॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

वराहपुराणम्

Śrī Varāha Purāṇam

अथ पञ्चमोऽध्यायः – Adhyāya 5

Ślokas 1 to 58

अश्वशिरा उवाच— King Aśwaśirā said :

भवन्तौ मम सन्देहमेकं छेत्तुमिहार्हतः ।
येन च्छिन्नेन जायेत मम संसारनिर्वृत्तिः ॥ १ ॥

Please clear my doubt. By that, as a result of which I may be able to get release from the worldly bonded life – consisting of birth, death and all miseries and pains.

एवमुक्तो नृपतिना तदा योगवरो मुनिः ।
कपिलः प्राह धर्मात्मा राजानं यजतां वरम् ॥ २ ॥

When questioned so by the King, that great sage Kapila told the King Aśwaśiras as to who was the best among those who perform sacrifices.

कपिल उवाच— Kapila said :

कस्ते मनसि सन्देहो राजन् परमधार्मिक ।
छेनद्मि येन तच्छ्रुत्वा ब्रूहि यत्तेऽभिवाञ्छितम् ॥ ३ ॥

Oh righteous King ! Tell me your doubt exactly, then I will be able to clear that, on hearing exactly your point.

अश्वशिरा उवाच— King Aśwaśirā said :

कर्मिणा प्राप्यते मोक्ष उताहो ज्ञानिना मुने ।
एतन्मे संशयं छिन्धि यदि मेऽनुग्रहः कृतः ॥ ४ ॥

Oh great sage ! you may be kind enough to please, clear my doubt. For attaining liberation, please tell me as to whether

(1) one who does righteous duties, or

(2) by one who acquires sprirtual knowledge.

इमं प्रश्नं महाराज पुरा पृष्टो बृहस्पतिः ।
रैभ्येण ब्रह्मपुत्रेण राज्ञा च वसुना तथा ॥ ५ ॥

Oh great King ! please note the same issue and question was put forward to Bṛhaspatī by Raibhya, son of Caturmukha Brahmā. In addition to that King Vasu also put the same question.

वसुरासीन्नृपश्रेष्ठो विद्वान् दानपतिः पुरा ।
चाक्षुषस्य मनोः काले ब्रह्मणोऽन्वयवर्धनः ॥ ६ ॥

In Cākśuṣa Manvantara, long time in the past, King Vasu was living. The King was a great scholar as well as a liberal donor. Moreover he was a descendent of Brahmā too.

वसुः स्म ब्रह्मणः सद्म गतवांस्तद्दिदृक्षया ।
पथि चैत्ररथं दृष्ट्वा विद्याधरवरं नृप ।
अपृच्छच्च वसुः प्रीत्या ब्रह्मणोऽवसरं प्रभो ॥ ७ ॥

The King Vasu left for Caturmukha Brahmā's place to have darśan of him. But the King Vasu saw on the way Caitraratha, who was the chief of Vidyādharas. Then with him, he asked about the convenience of Brahmā, since Vasu wished to see him.

सोऽब्रवीद्वसामीति वर्तते ब्रह्मणो गृहे ।
एवं श्रुत्वा वसुस्तस्थौ द्वारि ब्रह्मौकसस्तदा ॥ ८ ॥

That Caitraratha informed Vasu that a meeting of Devatās was going on in the house of Brahmā. On hearing this information, Vasu stood at the gate itself.

तावत्तत्रैव रैभ्यस्तु आजगाम महातपाः ।
स राजा प्रीतिमानासीद्वसुः सम्पूर्णमानसः ॥ ९ ॥

Just at that time, the great sage Raibhya came there. The King Vasu was very much pleased at his arrival.

उवाच पूजयित्वाऽग्रे क्व प्रयातोऽसि वै मुने ॥ १० ॥

The King saluted that Raibhya with respect. He also asked Raibhya as to where was proceeding now.

रैभ्य उवाच— Raibhya said :

अहं बृहस्पतेः पार्श्वादागतोऽस्मि महानृप ।
किञ्चित्कार्यान्तरं प्रष्टुमगाद् देवपुरोहितम् ॥ ११ ॥

That he had been to see Bṛhaspatyācārya on some business and was now returning the Devatās abode.

एवं ब्रुवति रैभ्ये तु ब्रह्मणस्तन्महत्सदः ।
उत्तस्थौ स्वानि धिष्ण्यानि गता देवगणाः प्रभौ ॥ १२ ॥

At that time, the meeting in the house of Brahmā was completed. Consequently all the devatās started and left to their respective abodes.

तावद्बृहस्पतिस्तत्र रैभ्येण सह संविदम् ।
कृत्वा स्वधिष्ण्यमगमद्वसुना चानुपूजितः ॥ १३ ॥

Then Bṛhaspati after the meeting left to his house with Raibhya. The King Vasu also followed them and the King worshipped both of them – Bṛhaspati and Raibhya.

रैभ्य अङ्गिरसो राजा वसुश्चोपविवेश ह।
उपविष्टेषु राजेन्द्र तेषु नृष्वपि सोऽब्रवीत् ॥ १४ ॥

Then Raibhya and also Aṅgirasa Rājā Vasu, as well as Bṛhaspati, all the three sat down. Then Bṛhaspati told Raibhya as under.

बृहस्पतिर्देवगुरू रैभ्यं वचनमन्तिके।
किं करोमि महाभाग वेदवेदाङ्गपारग ॥ १५ ॥

Oh great sage Raibhya, proficient in all the four Vedas as well as proficient in all the six Veda aṅgas, what I shall do for you, so said Bṛhaspati.

रैभ्य उवाच— Raibhya said :

बृहस्पते कर्मिणा किं प्राप्यते ज्ञानिनाऽथवा।
मोक्ष एतन्ममाचक्ष्व पृच्छतः संशयं प्रभो ॥ १६ ॥

Oh Bṛhaspati ! please clear my (Raibhya's) doubt namely whether Mokṣa – liberation can be attained by one who perform his righteous duties (1) or by one who acquires spiritual knowledge.

बृहस्पतिरुवाच— Bṛhaspati said :

यत्किञ्चित्कुरुते कर्म पुरुषः साध्वसाधु वा।
सर्वं नारायणे न्यस्य कुर्वन्नपि न लिप्यते ॥ १७ ॥

If a person does any work, whether it may be good or whether it may be bad but dedicates to Lord Śrīman Nārāyaṇa, then that person will not be attached to it.

श्रूयते च द्विजश्रेष्ठ संवादो विप्रलब्धयोः ।
अत्रियो ब्राह्मणः कश्चिद्वेदाभ्यासरतो मुनिः ॥ १८ ॥

तपस्याभिरतः प्रातः स्नायी त्रिषवणे रतः ।
नाम्ना संयमनः पूर्वमेकस्मिन्दिवसे नदीम् ।
धर्मारण्ये गतः स्नातुं धन्यां भागीरथीं शुभाम् ॥ १९ ॥

Bṛhaspati continued and said : Oh best of brāhmaṇas (Raibhya and others), there is a famous and well known discussion between a brāhmin and an hunter.

There was a person who was a descendent of Atri. He was learning the Vedas intently. He was performing penance. He took bath early in the morning and performed Sandhyāvandana all the three times a day. (प्रातःसन्ध्या, माध्याह्निकसंध्या, सायंसन्ध्या). The descendent of Atri's name was "Samyamana". That Samyamana went to Dharmāraṇya to have bath in the sacred auspicious river Gangā.

तत्रासीनं महायूथं हरिणानां विचक्षणः ।
लुब्धो निष्ठुरको नाम धनुष्पाणिः कृतान्तवत् ।
आययौ तं जिघांसुः सन् सज्यं संयुज्य सायकम् ॥ २० ॥

He saw at that place a big herd of deer was taking rest there. He saw also a clever hunter by name Niṣṭhuraka came running there. He was like Yama with bow and arrow in hand, to kill the deer.

ततः संयमनो विप्रो दृष्ट्वा तं मृगया रतम् ।
वारयामास मा भद्र जीवघातमियं कुरु ॥ २१ ॥

On seeing the hunter and also on noting the aim of the hunter, sage Samyamana forbade the hunter and said : "Oh friend ! dont kill the deer."

एतच्छ्रुत्वा वचो व्याधः स्मितपूर्वमिदं वचः ।
उवाच नाहं हिंसामि पृथग्जीवान्द्विजोत्तम ॥ ॥ २२ ॥

On bearing these, the hunter just smiled and said these words to the sage Samyamana. "Oh excellent brāhmin ! I am not killing the individual souls".

परमात्मा त्वयं भूतैः क्रीडते एकवत् स्वयम् ।
कृता मायावली मन्त्रैस्तद्वदेतन्न संशयः ॥ २३ ॥

The Supreme Paramātmā plays Himself by the beings. As per His Desire, created by mantras, He works thus.

अहंभावः सदा ब्रह्मन्न विधेयो मुमुक्षुभिः ।
प्राणयात्रारतं सर्वं जगदेतद्विचेष्टितम् ॥ २४ ॥

Oh ! brāhmin, Samyamana, those who wish Mokṣa – liberation should never have ego (haughtiness). Every thing in the Jagat is for the sustenance and progress of life. The Śabda "I" is not good there at all.

तत्राहमिति यः शब्दः स साधुत्वं न गच्छति ।
इत्याकर्ण्य स विप्रेन्द्रो द्विजः संयमनस्तदा ।
विस्मयेनाब्रवीद्वाक्यं लुब्धं निष्ठुरकं द्विजः ॥ २५ ॥

On hearing this, the great brāhmaṇa Samyamana was struck with wonder and he asked the hunter Niṣṭhuraka thus.

किमेतदुच्यते भद्र प्रत्यक्षं हेतुमद्वचः ॥ २६ ॥

What you say, oh friend is apparently reasonable.

एतच्छ्रुत्वा पुनर्विप्रं लुब्धकः प्राह धर्मवित् ।
कृत्वा लोहमयं जालं तस्याधो ज्वलनं ददौ ॥ २७ ॥

Then the hunter, who knew Dharma, made an iron-net and placed fire underneath.

दत्तवह्निं द्विजं प्राह ज्वाल्यतां काष्ठसञ्चय ।
ततो विप्रो मुखेनाग्निं प्रज्वाल्य विरराम ह ॥ २८ ॥

He then asked the brāhmaṇa to blow into the fuel to blaze the fire. He did so.

ज्वलिते तु पुनर्वह्नौ तं जालं लोहसम्भवम् ।
गवाक्षैर्निर्गतज्वालं बभौ कादम्बिगोलवत् ॥ २९ ॥

When the fire was then blazing, the iron-net, with flames spreading through its holes, shone like a globe of arrows.

पृथक् पृथक् सहस्राणि निश्चेलुर्ज्वलनार्चिषः ।
एकस्थानगतस्यापि वह्नेरायसजालकैः ॥ ३० ॥

Though the fire was only on a single spot, thousands of its tongues spread through the holes of the iron-net.

ततो लुब्धोऽब्रवीद्विप्रमेकां ज्वालां महामुने ।
गृहाण येन शेषाणां करिष्यामीह नाशनम् ॥ ३१ ॥

Then the hunter, please take a single flame within these, so that, I may destroy all the reamining ones.

एवमुक्त्वा हुताशे तु तोयपूर्णघटं द्रुतम् ।
चिक्षिपे सहसा वह्निः प्रशशामाथ पूर्ववत् ॥ ३२ ॥

Saying this, he poured a pot of water on it, and the entire fire subsided.

ततोऽब्रवील्लुब्धकस्तु ब्राह्मणं तं तपोधनम् ।
भगवन् या त्वया ज्वाला गृहीताऽऽसीद्धुताशनात् ।
प्रयच्छ येन मार्गेण मांसान्यानाय्य भक्षये ॥ ३३ ॥

The hunter told the saintly brāhmaṇa, Oh Lord, please give me the flame which you have just taken from the fire, so that I may roast the flesh of my food.

एवमुक्तास्तदा विप्रो यावदायसजालकम् ।
पश्यत्येव न तत्राग्निर्मूलनाशो गतः क्षयम् ॥ ३४ ॥

Being told thus, the brāhmaṇa went there and looked at the iron-net. But there was no flame since its base was fully extinguished.

ततो विलक्ष्यभावेन ब्राह्मणः शंसितव्रतः ।
तूष्णीम्भूतः स्थितस्तावल्लुब्धको वाक्यमब्रवीत् ॥ ३५ ॥

Then, as the brāhmaṇa stood perplexed and silent, the hunter told him.

एतस्मिञ्ज्वलितो वह्निर्बहुशाखश्च सत्तम ।
मूलनाशे भवेन्नाशस्तद्वदेतदपि द्विज ॥ ३६ ॥

The fire when flamed up, had numerous tongues, but all of them disappeared when the fire was extinguished. Similar is the case here.

आत्मा स प्रकृतिस्थश्च भूतानां संश्रयो भवेत् ।
विकृतादुद्भवस्तस्य एषा वै जगतः स्थितिः ॥ ३७ ॥

The soul – Ātmā in its primordial form is the repository of all beings when it transforms itself, the world evolves. World is not the actual transformation of Ātman. Ātman is always different from the world. Ātman namely Paramātmā enters into the Prakṛti and makes it to blow up and Brahmāṇḍa evalues. The Sūtra ॐ आत्मकृतेः परिणामात् ॐ and bhāṣya thereon and Bhāllaveya Śruti will all explain the correct position.

पिण्डग्रहणधर्मेण यदस्य विहितं व्रतम् ।
तत्तदात्मनि संयोज्य कुर्वाणो नावसीदति ॥ ३८ ॥

No one falls who performs the duties enjoined in accordance with the embodied nature of his soul.

एवमुक्ते तु व्याधेन ब्राह्मणो राजसत्तम।
पुष्पवृष्टिरथाकाशात्तस्योपरि पपात ह ॥ ३९ ॥

When the hunter told the brāhmaṇa thus, oh King ! flowers were showered on him from the sky.

विमानानि च दिव्यानि कामगानि महान्ति च।
बहुरत्नानि मुख्यानि ददृशे ब्राह्मणोत्तमः ॥ ४० ॥

The excellent brāhmaṇa saw many, an aerial Vimāna that were divine, great and jewelled, and capable of going every-where.

तेषु निष्ठुरकं लब्धं सर्वेषु समवस्थितम्।
ददृशे ब्राह्मणस्तत्र कामरूपिणमुत्तमम् ॥ ४१ ॥

The brāhmaṇa saw in all of them, the hunter Niṣṭhuraka.

अद्वैतवासनासिद्धं योगाद्बहुशरीरकम्।
दृष्ट्वा विप्रो मुदा युक्तः प्रययौ निजमाश्रमम् ॥ ४२ ॥

With the yogic power to multiply himself, he had obtained the fruit of the instinct of non-duality. Pleased at this sight, the brāhmaṇa returned to his hermitage.

एवं ज्ञानं भवेत् कर्म कुर्वतोऽपि स्वजातिकम्।
भवेन्मुक्तिर्द्विजश्रेष्ठ रैभ्य राजन् वसो ध्रुवम् ॥ ४३ ॥

Oh Raibhya, best of brāhmaṇa, Oh King Vasu ! he who does the duties according to his caste, will acquire all spiritual knowledge and attains salvation.

एवं तौ संशयच्छेदं प्राप्तौ रैभ्यवसू नृप।
बृहस्पतेस्ततोधिष्ण्याज्जग्मतुर्निजमाश्रमम् ॥ ४४ ॥

Thus Raibhya and Vasu who had got their doubt cleared left Bṛhaspati's home and went to their hermitage.

तस्मात्त्वमपि राजेन्द्र देवं नारायणं प्रभुम् ।
अभेदेन स्वदेहे तु पश्य आराधयन् प्रभुम् ॥ ४५ ॥

Therefore, oh great King ! You also worship the great Śrīman Nārāyaṇa and see Him, as your Master in your own body. (Not identical which is absurd).

कपिलस्य वचः श्रुत्वा स राजाश्वशिरा विभुः ।
ज्येष्ठं पुत्रं समाहूय धन्यं स्थूलशिराह्वयम् ॥ ४६ ॥

Hearing these words of Kapila King Aśwaśiras called his son, Sthūlaśiras and placed him on the throne.

अभिषिच्य निजे राज्ये स राजा प्रययौ वनम् ।
नैमिषाख्यं वरारोहे तत्र यज्ञतनुं हरिम् ।
तपसाऽऽराधयामास यज्ञमूर्तिस्स्तवेन च ॥ ४७ ॥

Then he went to the Naimiṣa forest, oh beautiful woman ! and there he pleased Viṣṇu. The sacrificial man, with penance and the hymn in his praise.

धरण्युवाच— Dharaṇi said :

कथं यज्ञतनोः स्तोत्रं राज्ञा नारायणस्य ह ।
स्तुतिः कृता महाभाग पुनरेतच्च शंस मे ॥ ४८ ॥

How did the King present the hymn of Nārāyaṇa, the sacrificial Man, Be pleased to tell me.

वराह उवाच— Varāha said :

नमामि नित्यं त्रिदशाधिपस्य
भवस्य सूर्यस्य हुताशनस्य ।
सोमस्य राज्ञो मरुतामनेक-
रूपं हरिं यज्ञतनुं नमस्य ॥ ४९ ॥

I bow to Śrī Viṣṇu, the embodiment of sacrifice, who takes many forms like Indra, Śiva, Sun, Moon, Fire, King and Maruts.

सुभीमदंष्ट्रं शशिसूर्यनेत्रं
संवत्सरोद्वयायनयुग्मकुक्षिम्।
दर्भाङ्गरोमाणमथोग्रशक्तिं
सनातनं यज्ञनरं नमामि ॥ ५० ॥

I bow to the ever-lasting and extremely strong sacrificial Man possessing terrific canines, having the Sun and the Moon as His Eyes, having year and the two ayanas as His Belly and having the Kuśa-grass as his hairs.

द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं शरीरेण दिशश्च सर्वाः।
तमीड्यमीशं जगतां प्रसूतिं
जनार्दनं तं प्रणतोऽस्मि नित्यम् ॥ ५१ ॥

I always prostrate before that Janārdana (Śrī Viṣṇu) who pervades the sky and Earth and all the directions, who is worthy to be extolled, who rules over the world and from whom the world arose.

सुरासुराणामजयो जयाय
युगे युगे यत्स्वशरीरमाद्यम्।
सृजत्यनादिः परमेश्वरो य-
स्तं यज्ञमूर्तिं प्रणतोऽस्मि नित्यम् ॥ ५२ ॥

I always prostrate before that Parameśwara – Supreme God, the embodiment of sacrifice, who though birthless and beginning-less takes birth himself first in each yuga for victory, though invisible by the gods and demons.

दधार मायामयमुग्रतेजा
जयाय चक्रं त्वमलं सुशुभ्रम् ।
सारङ्गशाङ्गादिचतुर्भुजो य-
स्त्वं यज्ञमूर्तिं प्रणतोऽस्मि नित्यम् ॥ ५३ ॥

I always prostrate before the great prowessed Śrī Viṣṇu, the embodiment of sacrifice, who bears pure and white disc – Sudarśana, the Śārṅga bow and conch in His Hands to achieve victory and the abode of Māyā.

क्वचित्सहस्रं शिरसां दधानः
क्वचिन्महापर्वततुल्यकायः ।
क्वचित्स एव त्रसरेणुतुल्यो
यस्त्वं सदा यज्ञनरं नमामि ॥ ५४ ॥

I bow to the sacrificial person, sometimes having thousand Heads, sometimes having the body like a huge Mountain and at other times like an atom.

चतुर्मुखो यं सृजते जगच्च
रथाङ्गपाणिः प्रतिपालनाय ।
क्षयाय कालानलसन्निभो य-
स्त्वं यज्ञमूर्तिं प्रणतोऽस्मि नित्यम् ॥ ५५ ॥

I always prostrate before that sacrificial God, who takes birth as Brahmā, the four faced to create all the worlds, as Śrī Viṣṇu, the disc-bearer, to preserve it, and as Śiva resembling the fire in deluge the destroy the same (that is Saṅkarṣaṇa Rūpi Bhagawān).

संसारचक्रक्रमणक्रियायै
य इज्यते सर्वगतः पुराणः ।
यो योगिनां ध्यानगतोऽप्रमेय-
स्त्वं यज्ञमूर्तिं प्रणतोऽस्मि नित्यम् ॥ ५६ ॥

I always prostrate before that immeasurable sacrificial God, who is meditated upon by sages, who is primordial and all pervading and who performs sacrifices for the systematic operation of the wheel of worldly life.

सम्यङ्मनस्यर्पितवानहं ते
यदा सुदृश्यं स्वतनौ तु तत्त्वम् ।
न चान्यदस्तीति सतिः स्थिरा मे
यतस्ततो याति विशुद्धभावम् ॥ ५७ ॥

When in my mind I place well your principle which is well manifest in my own body, I am of the firm view that nothing other than this is existent, then my mind attains purity.

इतीरतस्तस्य हुताशनार्चिः
प्रख्यन्तु तेजः पुरतो बभूव ।
तस्मिन् स राजा प्रविवेश बुद्धिं
कृत्वा लयं प्राप्तवान्यज्ञमूर्तौ ॥ ५८ ॥

There appeared before the King who finished his prayer thus, a lusture resembling the flaming fire. With firm determination, the King entered into that sacrificial God and dissolved himself in Him (means attained Sāyujya status).

॥ इति वराहपुराणे आदिकृतवृत्तान्ते पञ्चमोऽध्यायः ॥

Thus in Varāha Purāṇam,
Adhyāya five comes to an end.

Oṁ Śrī Kṛṣṇārpaṇamastu.



|| श्रीः ||

|| श्री लक्ष्मीवेङ्कटेशो विजयते ||

|| श्री हयवदन मध्वेश पाहि ||

वराहपुराणम्

Śrī Varāha Purāṇam

षष्ठोऽध्यायः – Adhyāya - 6

Ślokas 1 to 41

Liberation by uttering Puṇḍarīkākṣapāra hymn

धरण्युवाच— Dharaṇī said :

स वसुः संशयच्छेदं प्राप्य रैभ्यश्च सत्तमः ।
उभौ किं चक्रतुर्देव श्रुत्वा चाङ्गिरसं वचः || १ ||

Having cleared their doubt by the words of Bṛhaspati, what did Vasu and Raibhya do ?

वराह उवाच— Varāha said :

स वसुः सर्वधर्मज्ञः स्वराज्यं प्रत्यपालयत् ।
अयजद् बहुभिर्यज्ञैर्महद्भिर्भूरिदक्षिणैः || २ ||

The virtuous King Vasu ruled over his country and performed magnificently many sacrifices.

कर्मकाण्डेन देवेशं हरिं नारायणं प्रभुम् ।
तोषयामास राजेन्द्रस्तमभेदेन चिन्तयन् || ३ ||

Meditating solely on Viṣṇu, and doing righteous actions the great King pleased the Lord.

ततः कालेन महता तस्य राज्ञो मतिः किल ।
निवृत्तराज्यभोगेच्छा द्वन्द्वस्यान्तमुपेयुषः ॥ ४ ॥

As time went on, the King who crossed the ocean of Dvandwas (opposite things like pain and pleasure, cold and heat etc.), developed in his mind complete detachment from royal pleasures.

ततः पुत्रं विवस्वन्तं श्रेष्ठं भ्रातृशतस्य ह ।
अभिषिच्य स्वके राज्ये तपोवनमुपागतः ॥ ५ ॥

Then he entrusted his Kingdom, to Vivaswat, the eldest of his hundred sons and went to the forest.

पुष्करं नाम तीर्थानां प्रवरं यत्र केशवः ।
पुण्डरीकाक्षनामा तु पूज्यते तत्परायणैः ॥ ६ ॥

There was the sacred lake named Puṣkara where Viṣṇu is worshipped by His devatās in the name of Puṇḍrīkākṣa.

तत्र गत्वा स राजर्षिः काश्मीराधिपतिर्वसुः ।
अतितीव्रेण तपसा स्वशरीरमशोषयत् ॥ ७ ॥

The saintly sage Vasu, ruler of Kāśmira, went there doing extremely severe penance emaciated his body.

पुण्डरीकाक्षपारं तु स्तवं भक्त्या जपन् बुधः ।
आरिराधयिषुर्देवं नारायणमकल्मषम् ।
स्तोत्रान्ते तल्लयं प्राप्तः स राजा राजसत्तमः ॥ ८ ॥

Reciting the Puṇdarīkākṣa Pāra hymn in devotion, the wise King worshipped the sinless God Nārāyaṇa, and at the end of it, the excellent King became dissolved in Him. (attained Sāyujya).

धरण्युवाच— Dharaṇi said :

पुण्डरीकाक्षपारं तु स्तोत्रं देव कथं स्मृतम् ।
कीदृशं तन्ममाचक्ष्व परमेश्वर तत्त्वतः ॥ ९ ॥

Oh Great God ! Tell me clearly what the Puṇḍarīkākṣa Pāra hymn is.

वराह उवाच— Vārāha said :

नमस्ते पुण्डरीकाक्ष नमस्ते मधुसूदन ।
नमस्ते सर्वलोकेश नमस्ते तिग्मचक्रिणे ॥ १० ॥

Bow to you oh Puṇḍarīkākṣa ! (one having eyes resembling white Lotuses). Bow to you, Oh Madhusūdana (one who killed the demon Madhu) Bow to you, oh Lord of all worlds ! Bow to you a scorching disc in the hand.

विश्वमूर्तं महाबाहुं वरदं सर्वतेजसम् ।
नमामि पुण्डरीकाक्षं विद्याविद्यात्मकं विभुम् ॥ ११ ॥

Obeisance to Puṇḍarīkākṣa, the embodiment of all worlds, the long handed, the giver of boons, the great – prowessed, the omnipresent, and the one having the form of both Vidyā knowledge and Avidyā (ignorance).

आदिदेवं महादेवं वेदवेदाङ्गपारगम् ।
गभीरं सर्वदेवानां नमस्ते वारिजेक्षणम् ॥ १२ ॥

Salutations to the primordial great God, who crossed the ocean of the Vedas and Vedāṅgas, profound of all gods and having eyes like Lotus petals.

सहस्रशीर्षिणं देवं सहस्राक्षं महाभुजम् ।
जगत्संव्याप्य तिष्ठन्तं नमस्ये परमेश्वरम् ॥१३ ॥

Salutations to the Supreme God, who has thousand heads, thousand eyes, long hands and who stands pervading the whole world.

शरण्यं शरणं देवं विष्णुं जिष्णुं सनातनम् ।
नीलमेघप्रतीकाशं नमस्ये चक्रपाणिनम् ॥ १४ ॥

Salutations to God Viṣṇu, the victorious, the primordial, the repose to all devotees, one resembling the dark cloud, and having a disc in hand.

शुद्धं सर्वगतं नित्यं व्योमरूपं सनातनम् ।
भावाभावविनिर्मुक्तं नमस्ये सर्वगं हरिम् ॥१५ ॥

Salutations to You, you are the pure, eternal and all pervading Viṣṇu, who has the form of sky and is freed from Bhāva (existence) and Abhāva (non-existence).

नान्यत्किञ्चित्प्रपश्यामि व्यतिरिक्तं त्वयाऽच्युत ।
त्वन्मयं च प्रपश्यामि सर्वमेतच्चराचरम् ॥ १६ ॥

Oh Acyuta, imperishable, I can see nothing other than you. I see all these moveables and immoveable beings are in you. (under your control).

एवं तु वदतस्तस्य मूर्तिमान् पुरुषः किल ।
निर्गत्य देहान्नीलाभो घनचण्डो भयङ्करः ॥ १७ ॥

As he finished this prayer, out of his body arose a person with a small body in blue complexion, extremely terrible, having reddish eyes.

रक्ताक्षो ह्रस्वकायस्तु दग्धस्थूणासमप्रभः ।
उवाच प्राञ्जलिर्भूत्वा किं करोमि नराधिप ॥ १८ ॥

and resembling a burning pillar. With folded hands, he asked the King, oh great King ! what is to be done by me.

Note : Varāha is not different from Puṇḍarīkākṣa.

राजोवाच— The King said :

कोऽसि किं कार्यमिह ते कस्मादागतवानसि ।
एतन्मे कथय व्याध एतदिच्छामि वेदितुम् ॥ १९ ॥

Who are You ? What do you want ? Where do you come from ? Tell me, oh hunter !

व्याध उवाच— The hunter said :

पूर्वं कलियुगे राजस्त्वं राजा दक्षिणापथे ।
सोमवंशोद्भवः श्रीमान् जनस्थाने विचक्षणः ॥ २० ॥

Oh King ! in Kaliyuga, formerly, you were the King of Dakshiṇāpatha (South India), quite righteous and skillful, reigning at Janasthāna.

स कदाचिद्भवान् वीर श्वगणैः परिवारितः ।
अरण्यमागतो हन्तुं श्वापदानि विशेषतः ॥ २१ ॥

One day, oh brave King ! You with your horses went to a forest for hunting.

तत्र त्वया अकामेन मृगवेषधरो मुनिः ।
काण्डयुग्मेन दूरात्तु पातितो धरणीतले ॥ २२ ॥

There a sage in the form of a deer was thrown down on the Earth with two sticks by you, although unwillingly.

सद्यो मृतश्च विप्रेन्द्रस्त्वं च राजन् मुदा युतः ।
हरिणोऽयं हत इति यावत्पश्यसि पार्थिव ।
तावन्मृगवपुर्विप्रो मृतः प्रस्रवणे गिरौ ॥२३ ॥

Immediately, the sage breathed his last, you were, oh King ! very happy thinking that the deer was dead. But when

you went forward, on the Prasravaṇa Mountain, You found dead the brāhmaṇa in the form of deer.

तं दृष्ट्वा त्वं महाराज क्षुभितेन्द्रियमानसः ।
गृहागतस्ततोऽन्यस्य कस्यचित्कथितं त्वया ॥ २४ ॥

Seeing him, oh great King, you went to your palace with a mind extremely distressed and told some one about the incident.

ततः कतिपयाहस्य त्वया रात्रौ नरेश्वर ।
ब्रह्महत्याभयाद्भीतचित्तेनैतद्विचिन्तितम् ।
कृत्यं करोमि शान्त्यर्थं मुच्येऽयं येन पातकात् ॥ २५ ॥

As some more days passed, at one night, oh King ! you got struck with the fear for the sin of killing a brāhmaṇa and you though, "I will do something by which I will be freed from the sin."

ततस्त्वया महाराज सकृन्नारायणं प्रभुम् ।
सञ्चिन्त्य द्वादशी शुद्धा त्वया राजन्नुपोषिताः ॥ २६ ॥

Then meditating on Lord Śrīman Nārāyaṇa, you performed the sacred Dwādaśi fast.

नारायणो मे सुप्रीत इति प्रोक्त्वा शुभेऽहनि ।
गौर्दत्ता विधिना सद्यो मृतोऽस्युदरशूलतः ॥ २७ ॥

Saying "Nārāyaṇa is pleased with me" on a sacred day, a cow was offerd by you according to religious rules. Then and there, you fell down dead due to stomach-ache.

अमुक्तो द्वादशीधर्मो यत्तत्रापि च कारणम् ।
कथयामि भवत्पत्नी नाम्ना नारायणी शुभा ॥ २८ ॥

I shall tell you why your Dwādaśi fast did not result in good. Your wife, Nārāyaṇi was an auspicious woman.

सा कण्ठगेन प्राणेन व्याहृता ते ततो गतिः ॥ २९ ॥

You called her by her name when your life breath was leaving of our neck (and not the name of the Lord).

कल्पमेकं महाराज जातो विष्णुपुरे तव ।
अहं च तव देहस्थः सर्वं जानामि चाक्षयम् ॥ ३० ॥

For a Kalpa, oh great King ! you were in Śrī Viṣṇu region. I was living in your body and I know all that occurred.

ब्रह्मग्रहो महाघोरः पीडयामीति मे मतिः ।
तावद्विष्णोस्तु पुरुषैः किङ्करैर्मुषलैरहम् ॥ ३१ ॥

I felt, being the terrible ghost of the dead brāhmaṇa, I could harass you.

प्रहृतः सङ्क्षयं जातश्च्युतस्ते रोमकूपतः ।
स्वर्गस्थस्यापि राजेन्द्र स्थितोऽहं स्वेन तेजसा ॥ ३२ ॥

But then I was driven out by Śrī Viṣṇu's servants by their clubs and I came out of the pores of your skin. And I remain my own even in heaven.

ततोऽहःकल्पे निवृत्ते रात्रिकल्पेन सत्तम ।
इदानीमादिसृष्टौ तु कृते नृपतिसत्तम ॥ ३३ ॥

After this, when the day Kalpa was followed by the night Kalpa, oh best of King ! in the first creation, you were born in the place of King Sumanasa who ruled Kāśmir.

सम्भूतस्त्वं महाराज राज्ञः सुमनसो गृहे ॥ ३४ ॥

I was then in your hairs. During that occasion, you performed many sacrifices magnificently.

न चाहन्तैरपहृतो विष्णुस्मरणवर्जितैः ।
इदानीं यत्त्वया स्तोत्रं पुण्डरीकाक्षपारगम् ॥ ३५ ॥

I was not released from your hairs by those sacrifices which were lacking in the remembrance of Śrī Viṣṇu.

पठितं तत्प्रभावेण विहायाङ्गरुहाण्यहम् ।
एकीभूतः पुनर्जातो व्याधरूपी नृपोत्तम ॥ ३६ ॥

But now, when you uttered the Puṇḍarīkākṣa Pāra hymn, by its power, I was released from your hairs and I have attained the form of a hunter.

अहं भगवतः स्तोत्रं श्रुत्वा प्राक् पापमूर्तिना ।
मुक्तोऽस्मि धर्मबुद्धिर्मे वर्तते साम्प्रतं विभो ॥ ३७ ॥

Just something before, I heard the hymn to the God with my sinful body. Hence my liberation. Now, oh Lord ! I am changed into a completely righteous person."

एतच्छ्रुत्वा वचो राजा परं विस्मयमागतः ।
वरेण छन्दयामास तं व्याधं राजसत्तमः ॥ ३८ ॥

Having heard this, the great King was struck with wonder. The King pleased the hunter giving a boon to him.

राजोवाच— The King said :

स्मारितोऽस्मि यथा व्याध त्वया जन्मान्तरं गतम् ।
तथा त्वं मत्प्रसादेन धर्मव्याधो भविष्यति ॥ ३९ ॥

As you have reminded me of my previous birth, oh hunter ! you will be famous by the name "Dharma-Vyādha" – a righteous hunter.

यश्चैतत्पुण्डरीकाक्षपारगं शृणुयात् परम् ।
तस्य पुष्करयात्रायां विधिस्नानफलं भवेत् ॥ ४० ॥

One who hears the Puṇḍarīkākṣa pāra hymn will get the same result as that of bathing in the sacred lake Puṣkara.

वराह उवाच— Vārāha said :

एवमुक्त्वा ततो राजा विमानवरमास्थितः ।
परेण तेजसा योगमवापाशेषधारिणि ॥ ४१ ॥

After saying this, the King entered into the sacred aerial chariot, oh earth, then he attained the Sāyujya status of Mokṣa with the Supreme Light.

॥ इति वराहपुराणे आदिकृतवृत्तान्ते षष्ठोऽध्यायः ॥

Thus in Varāha Purāṇam, Avatāra of Śrī Hari
Adhyāya six related to History of Vasu comes to an end.

Oṁ Śrī Kṛṣṇārpaṇamastu.





18. लक्ष्मीवराहः - Lakṣmī Varāha

Tiruvidvendai

Varāha took Avatāra to save mother Earth. But He never gets separated from Mahālakṣmī and she always takes refuge in His chest. Parāśara states in Viṣṇu Purāna as :

नित्यैवेषा जगन्माता विष्णोः श्री अनपायिनी ।
देवत्वे देवदे हि अयं मनुष्यत्वे च मानुषी ॥

Mahālakṣmī is the Mother of the Universe and never she departs from the chest of Mahā Viṣṇu. In whatever way, Śrī Viṣṇu takes Avatāra, she also follows Him, and does anugraha to the devotees and continues sevā to Him.

To establish this truth only, at the Kṣetra called "Tiruviḍa Veṇḍai" (on the way to Mahābalipuram from Chennai) Varāha is present with Mahālakṣmī called as "Lakṣmī Varāha" having Mahālakṣmī to His Left.

History : Bali son of Meghanātha did help to the asuras in the battle with devatās and he won the battle. To get rid off such sins, he came to this Kṣetra and did penance of Śrī Viṣṇu.

Śrī Viṣṇu was also pleased and He appeared in the "Varāha Tīrtha" as 'Varāha'.

At that time on the banks of river Saraswati, Gālava ṛṣi did penance and he was blesssed with 360 daughters having Lakṣmī - amśa. He came to this Kṣetra and prayed before Varāha to bless him with proper bride grooms for his daughters. Paramātmā also apepared as brahmacārī before him and married each daughter one day. Finally on the 360th day, He ordered and all of them became one Mahālakṣmī and Bhagawān kept Her on His left lap. Hence this place is called as 'Tiru iḍa Enḍai'. Paramātmā is called as "Śrī Lakṣmī Varāhar".

The utsavamūrti is known as "Nitya Kalyāṇa Perumal" and Mother Mahālakṣmī is called as "Akhilavalli Nāchiar".



19. Śrī Varāha and Śrī Madhva Vijaya

मध्वविजयः

Madhva Vijaya

सर्गः ८ – Sarga 8

Śloka 15

अमरेन्द्रवैरिभुजदण्डमण्डल-
प्रतिकर्षमुष्करपतद्धरोधृतिः ।
विदधे वराहवपुषाऽमुनोर्मिम-
सृतिसिन्धुकच्छपतयाऽऽप्तरक्षिणा ॥ १५ ॥

उर्मिमतसृतिसिन्धुकच्छपतया आप्तरक्षिणा वराहवपुषा अमुना अमरेन्द्रवैरिभुजदण्डमण्डलप्रतिकर्षमुष्करमतद्धरोधृतिः विदधे ।

In the sea of samsāra, the waves are the births and deaths,

From them, the rescue is done is by staying on the shore safely, that is reaching Mokṣa, Paramātmā does such help of those who take shelter / refuge in Him. That Paramātmā has taken the Avatāra with the Body of Varāha. By that forest Boar Rūpa of Paramātmā Śrīman Nārāyaṇa saved the Earth which was taken inside the sea, by the asura Hiraṇyākṣa, who was an enemy to the devatās and by his hands, he did so, by dragging the Earth under waters. This Varāha Rūpa Bhagawān saved the Earth by destroying that asura Hiraṇyākṣa.

भगवान् वराहावतारं कृत्वा, हिरण्याक्षनामकदैत्येन जले निमज्जितभूमेः, जलात् बहिः उद्धरणं कृतवान् इति भावः । अनेन वराहावतारः भूम्युद्धरणं अवतारप्रयोजनं च उक्तं भवति ।

★ ★ ★

मध्वविजयः

Madhva Vijaya

सर्गः ५ – Sarga 5

Śloka 48

ततो निवृत्तः परमेव पूरुषं
प्रणम्य नानायतनेषु सञ्चरन् ।
प्रकाशयन् स्वातिशयानमानुषा-
नाशामुदीचीं प्रययावसौ क्रमात् ॥

परमेव पुरुषं प्रणम्य = श्रीमुष्णादिषु स्थितेषु इत्यर्थः । स्कान्द-पुराणोक्तेः ।

Śrī Pūrṇaprajñācārya started from Śrīraṅgam and travelled and visited many many kinds of temples and did prostrations to the most supreme uttama Puruṣa Śrī Nārāyaṇa; which includes **Śrī Bhū-Varāha swāmin of Śrīmuṣṇam.**

★ ★ ★

20. Śrī Varāha

and Brahmāṇda Purāna - Śrīraṅga Māhātmyam

॥ श्रीः ॥

श्रीब्रह्माण्डपुराणे श्रीरङ्गमाहात्म्ये

ब्रह्मस्तुतिर्नाम चतुर्थोऽध्यायः

In Brahmāṇḍa Purāṇa - under Śrīraṅga Māhātmya - Stotra of Caturmukha Brahma - Fourth Adhyāya,

Śloka 32

मत्स्यकूर्मवराहाय हंसाश्वशिरसे नमः ।
नमोऽस्तु जामदग्न्याय दत्ताय कपिलाय च ॥

You have taken the Avatāras of

(1) Matsya,

(2) Kūrma,

(3) **Varāha,**

(4) Hamsa,

(5) Hayagrīva

and for you, namaskārams are submitted to

(6) Paraśurāma, for You, namaskārasm are submitted.

Similarly for the Avatāras of

Datta and Kapila also.



21. Śrī Varāha and Mahā Nārāyaṇopaniṣat

॥ श्रीः ॥

महानारायणोपनिषत्

Mahā-Nārāyaṇa Upanishad

उद्धृतासि वराहेण कृष्णेन शतबाहुना ।
मृत्तिके हन मे पापं यन्मया दुष्कृतं कृतम् ॥

मृत्तिके ब्रह्मदत्ताऽसि काश्यपेनाभिमन्त्रिता ।
मृत्तिके देहि मे पुष्टिं त्वयि सर्वं प्रतिष्ठितम् ॥

मृत्तिके प्रतिष्ठिते सर्वं तन्मे निर्णुद मृत्तिके ।
त्वया हनेन पापेन गच्छामि च परां गतिम् ॥

Submission :

Why Varāha Rūpi Bhagawān should be meditated at the time of application of mṛttikā. This is very logical and has large and deep background.

Because it is only, Paramātmā in the Avatāra as "**Varāha**" killed the devil Hiraṇyākṣa and rescued the Earth from Rasātaḷa Loka. But for this, there will not be any Earth and existence of mṛttikā is completely beyond even for imagination.



22. Śrī Varāha and Mahābhārata Tātparya Nirṇaya

महाभारततात्पर्यनिर्णयः

20-91

भौमेन जेयत्वमपि ह्यमीषां
दत्तं भौमाय ब्रह्मणा क्रौडरूपात्।
विष्णोर्जाता यस्य दुर्गं च दत्तं
प्राग्जोतिषं नाम पुरं समस्तैः ॥

क्रोडरूपात् = वराहरूपात् विष्णोः सकाशात् जातस्य भौमया च । अस्य = नरकासुरस्य समस्तैः । दुर्गे = गन्तुं अशक्यं प्राग्ज्योतिषं नाम प्रसिद्धं पुरं च दत्तम् ॥ ब्रह्मणा इति शेषः ॥

This Narakāsura was born to Bhūmi Devi through **Varāha Rūpa** Bhagawān. Caturmukha gave him the city called 'Prāgjyotiṣam' which was not approachable by any one easily.

★ ★ ★

महाभारततात्पर्यनिर्णयः

20-106

तदा भूमिः पञ्चभूतावरा या
यस्यां जज्ञे नरकः श्रीवराहात्।
मूलप्रकृत्यैव भूम्या नितान्त-
माविष्टायां साऽगमत्कृष्णपादौ ॥

मूलप्रकृत्याः एवः रमास्वरूपायाः एव भूम्याः = भूदेव्याः नितान्तं = नितरां आविष्टायां यस्यां श्रीवराहात् नरकः = नरकासुरः जज्ञे । या = या भूमिः तदा सा श्रीकृष्णपादौ अगमत् ॥

At that time, Bhūmī Devī came and fell at the Pādas of Śrī Kṛṣṇa as a refuge. She is the inferior in all the five bhūtas. She is the swarūpa of Mahālakṣmī, she has the entrance of Bhūmi Devi in a special way. That Bhūmi Devi who gave birth to Narakāsura though Lord Śrī Varāha Paramātmā came running there and fell at the Pādas of Śrī Kṛṣṇa.



महाभारततात्पर्यनिर्णयः

3-38

ततः स मग्ना मलयो लयोदधौ
महीं विलोक्याशु हरिर्वराहः ।
भूत्वा विरिञ्चार्थमिमां सशैलाम्
उद्धृत्य वारामुपरि न्यधात् स्थिरम् ॥

Then that Supreme God saw the Earth merged into the Praḷaya water.

Then Paramātmā, Śrī Hari took the Avatāra as "Varāha" and lifted the Earth effortlessly from such praḷya waters. Then HE placed it for the sake Viriñca.

(For the sake of Viriñca has to be understood carefully here).

Viriñca being a great Ekānta bhakta will not pray for anything for his benefit. He will do dhyāna wherever he is, whether on the land, or on water or on the air. But here Viriñca for the sake of sātwic souls and to save them, had done the prayer, and also the Daitya Hiraṇyākṣa had to be killed and the devotee Vijaya – the security guard residing in him, has to be freed.



23. Śrī Varāha and Bhaviṣyottara Purāna

भविष्योत्तपुराणे
वेङ्कटगिरिमाहात्म्ये
शेषगिरिवर्णनं नाम द्वितीयोऽध्यायः

Bhaviṣyottara Purṇa
- Second Adhyāya
Under Veṅkaṭagiri Mahātmyam -
Śeṣa Giri Varṇanam

श्लोकः ४

वराहरूपिणो विष्णोर्माहात्म्यं वद विस्तरात् ।
आकाशराजचरितं भ्रातुस्तस्य महात्मनः ॥४॥

The stories of Paramātmā, in the Rūpa of Varāha, the story relating to the King Ākāśa Rājā likewise, the story relating to the younger brother of that Ākāśa Rājā, Toṇḍamān who was also great.

★ ★ ★



24. Śrīmuṣnam

Śrī Yajña Varāha Bhagavān

& Śrī Śrī 1008 Śrī Satyadharma Tītha Swāmīji, Holehonnur, of Śrī Uttarādi Muth

॥ श्रीः ॥

There are eight most holy places in Bhārata and they are called as "Swayam Vyakta Kṣetras." There Paramātmā apeared of His own accord and stayed over there for ever for the benefit of devotees. Usual rituals relating to pratiṣṭhā and abservances are not all needed in such Kṣetras.

Those Kṣetras :

आद्यं रङ्गं (१) इति प्रोक्तं विमानं रङ्गसंज्ञिकम् ।
श्रीमुष्णं (२), वेङ्कटाद्रिश्च, सालग्रामश्च (४), नैमिषम् (५) ।
तोताद्रिः (६), पुष्करं (७), चैव नरनारायणाश्रमम् (८) ।
अष्टौ मे मूर्तयः सन्ति स्वयंव्यक्ता महीतले ॥

(1) Śrīraṅgam,
(2) Veṅkaṭādri,
(3) Śāligrāmam,
(4) Naimishāraṇya,
(5) Totādri,
(6) Puṣkaram,
(7) Nara-Nārāyaṇa Āśrama – Badari, and
(8) **Śrīmuṣṇam.**

(2) Śrī Bhū-Varāha swāmin is the Mūla Mūrti at Śrīmuṣṇam and Śrī Yajña Varāha mūrti is the Utsava mūrthi at that holy Kṣetra.

(3) It is traditional privelege that whenever Śrī Swāmījī of Śrī Uttarādi Mutt visits Śrīmusṇam during his dig-vijaya, the Utsava-Mūrthy with Śrīdevi and Bhūdevī visit the Muṭh and pūjā is performed by Śrī Swāmījī to those deities also along with Śrī Mūla Rāma and Digvijaya Rāma.

This holy traditional practice is there from the time of Śrī Śrī 1008 Śrī Satya pūrṇa Tīrtha Mahān (1726 – 1737).

(4) When Śrī 1008 Śrī Satyadharma Tīrtha visited Śrīmuṣṇam (1798 – 1830) and he came from Śrīrangam. On arrival at Śrīmushṇam, Śrī Swamījī fell ill and was unable to proceed to the temple for darśan of Śrī Varāha. Śrī Swāmījī regretted much and was praying about Śrī Varāha in his mind always.

At that time, some indications mysteriously were provided by Lord Śrī Varāha to the temple authorities. As per that, Śrī Varāha was brought to the place where Śrī Swāmījī was laid up with fever.

On having darśan of Śrī Yajña Varāha, Śrī Swāmījī felt extremely happy and his fever also disappeared. Śrī Swāmījī attained normal health quickly.

Śrī Satyadharma Tīrtha performed Śrī Mūla-Rāma pūjā together with Yajña-Varāha Paramātmā happily. Devotees were wonder struck and Śrī Swāmījī did anugraha to all of them.

वराहरूपवान् हरिः प्रदाय दर्शनौषधम् ।
ययौ तदालयं पराद्रवद् गुरोरुपद्रवः ॥

॥ श्रीकृष्णार्पणमस्तु ॥



25. Śrī Mahābhārata - Śānti Parva and Śrī Varāha

॥ श्रीः ॥

श्रीमन्महाभारते शान्तिपर्वणि

द्विचत्वारिंशोऽध्यायः श्लोकः ८

Śrīman Mahāhbāratam

12th Śānti Parva, 42nd Adhyāya, Śloka 8

वराहोऽग्निर्बृहद्भानुर्वृषभस्तार्क्ष्यलक्षणः ।
अनीकसाहः पुरुषः शिपिविष्ट उरुक्रमः ॥

You are the Great Boar,

You are Fire,

You are the Sun,

You have the bull for the device on your banner,

You have Garuḍa also as your device.

You are the grinder of hostile foes.

You are the being that pervades every form in the universe.

You are of irresistable prowess.



26. Mahimās of Daṇḍa Tīrtham at Śrīmuṣṇa Varāha Kṣetram

॥ श्रीः ॥

'Daṇḍa Tīrtha' has another name called as 'Veṇu Tīrtha' and its mahimās are described in Kāśi Khaṇḍa, under Tīrtha praśamśā, in the discussion between Dakṣa and Śaṅkara.

The mahimās of Veṇu Tīrtha – Daṇḍa Tīrtha is found in the 71st Adhyāya of that Kāśī Khaṇḍa.

काशीखण्डे तीर्थप्रशंसन दक्षशङ्करसंवादे
वेणुतीर्थ(दण्डतीर्थ)प्रशंसनं नाम एकसप्ततितमोऽध्यायः ॥

१ - ५० श्लोकाः

दक्ष उवाच— Dakṣa said :

देवदेव विरूपाक्ष करुणाकर शङ्कर ।
संसारभयभीतानां जन्तूनां पापकारिणाम् ॥ १ ॥

Due to the fear of Samsāra, many are afraid and are doing sinful deeds. For them, to be released from Samsāra, upadeśa has to be made by Śaṅkara (husband of Pārvatī) was the request made by Dakṣa to him. Dakṣa addresses Rudra as, Devatā of devas, Virūpākṣa and Karuṇāmūrtī.

स्वहिते नष्टदृष्टीनां भक्तानां विष्णुपादयोः ।
त्वं गुरुः हितकृद् बन्धुर्मोक्षादिपुरुषार्थदः ॥ २ ॥

Devotees who have lost devotion towards the Pādas of Lord Śrī Viṣṇu, Śaṅkara, you are the Guru, Śiva you are the well-wisher

Śiva you are the relation to them. Śiva you are the bestower of Mokṣa and all the Puruṣārthas for them.

कथं तेषां गतिर्भूयात् तन्मे ब्रूहि सदाशिव।
इति तेनार्थितः शम्भुः सन्तोषाऽऽकुलमानसः ॥ ३ ॥

Dakṣa asked further how for such devotees good destiny be reached Sadāśiva, let that be told. When such prayer was submitted by Dakṣa, Śambhu felt very happy and his mind was rotating with anxiety.

व्याहर्तुकामो देवेशं नारायणमनामयम्।
गुणातीतं गुणनिधिं नत्वोवाच स्मयन् द्विजम् ॥ ४ ॥

With the desire to explain the way for redemption, Śiva did namaskārams to Śrīman Nārāyaṇa who has no iota of defect and the Master of all devatās. He is far away from all prākṛtic attributes and Nārāyaṇa is the main treasure and storage house for all infinite auspicious qualities. He smiled at Dakṣa and said :

शङ्कर उवाच— Śaṅkara said :

श्रृणु दक्ष प्रवक्ष्यामि यज्ज्ञात्वा मोक्षमाप्नुयुः।
जना पापरता अद्धा तत्पुण्यं ते वदाम्यहम् ॥ ५ ॥

Dakṣa, please hear, I shall narrate. On knowing this, Mokṣa is definitely attained. People are involved in sinful activities and to come out of it, Puṇya has to be earned and that way, shall be narrated by me.

क्षेत्राणां उत्तमं क्षेत्रं श्रीमुष्णं पापनाशनम्।
पूर्वाम्बोधे पश्चिमेषु कावेर्या उत्तरे तटे ॥ ६ ॥

Among the Kṣetras, **the supreme Kṣetra is "Śrīmuṣṇam" and this Kṣetra would destroy all the sins.** On the East, there is the sea, on the west there is Cauvery River.

वृद्धाचलात्पूर्वभागे गरुडायास्तु दक्षिणे।
वर्तते तत्र तीर्थानि सन्ति पापहारिणि वै ॥७॥

Towards the East Vṛddhācalam and towards the South Garuḍāya, are available. There in Śrīmuṣṇam, there are many Tīrthas which will erase the sins. This is certain.

तेषां तु महिमा तात पुराणेषु प्रगीयते।
विमानात्पश्चिमे भागे सार्धगव्यूतिदूरतः ॥८॥

The mahimās of those Tīrthas have been described in the Purāṇas. From the Vimāna towards the West after a little distance.

तीर्थमस्ति महापुण्यं यतिरूपमरुत्कृतम्।
दण्डतीर्थमिति ख्यातं स्नानादघनिवारणम् ॥९॥

There is a Tīrtha by name "Daṇḍa Tīrtha", which is most virtuous. Śrī Vāyu when he took avatāra as an Yati did this Tīrtha. By taking bath in it, all sins will be cleared.

दक्ष उवाच— Dakṣa said :

वायुः कुतो यतिरभूत् कुतस्तेन सरः कृतम्।
कुत आगतवांस्तत्र तन्मे ब्रूहि सदाशिव ॥१०॥

Sadāśiva, please tell me as to why Śrī Vāyu took that Yati Rūpa. Why he did the tank here. Why he came here. All these may be narrated to me.

शङ्कर उवाच— Śaṅkara said :

शृणु दक्ष प्रवक्ष्यामि वायोरागमनं तव।
यतित्वप्राप्तिमप्यस्य समाहितमना शृणु ॥११॥

Dakṣa, hear as to why Śrī Vāyu came here and why he took the āśrama of Yati. I shall narrate, but hear with calm mind.

विज्ञानसूर्येऽपिहिते कालेन विबुधर्षभाः ।
शरण्यं शरणं जग्मुर्ब्रह्माणं कमलासनम् ॥ १२ ॥

The Sun represented by Jñānam, due to efflux of time started fading out. Then all the devatās took refuge under Caturmukha Brahmā who is seated on the Lotus.

तैर्विज्ञापितकार्यस्तु भगवान् भूतभावनः ।
स्वतात शरणं गन्तुं जगाम पयसां निधिम् ॥ १३ ॥

Then all of them left to Milky ocean to pray before Paramātmā. They all went to take refuge under Him. Caturmukha started with all devatās after hearing their painful situation.

ब्रह्मा उवाच— Brahmā said :

देवदेव समाराध्य पुराणपुरुषोत्तम ।
सृष्टिस्थित्यप्ययादीनां कर्ता त्वं जगतांपते ॥ १४ ॥

Caturmukha Brahmā extolled Paramātmā as Puruṣottama and as the ancient person and also as Deva for the devatās. You are the Master and protector of the Jagat and you are the creator, protector and destroyer of the Jagat.

पाहीमान् देवतासङ्घान् कलिना सम्यगर्दिमान् ।
इति स्तुतो जगन्नाथः स्वपुत्रहितकाम्यया ॥ १५ ॥

Please protect the group of devatās because they are heavily hit by Kali. Like this, he extolled Paramātmā Jagannātha, Then in order to fulfill the desire of His son,

पक्षिराजं समारुह्य रमया सहितो हरिः ।
आविर्भूतेऽम्बरे देवस्तमद्राक्षीच्चतुर्मुखः ॥ १६ ॥

Paramātmā mounted on the King of birds Garuḍa along with Ramādevī and manifested in the sky. Caturmukha Brahmā had darśan of Him.

प्रणम्य दण्डवद्देवं स्तुत्वा पुरुषसूक्ततः ।
विज्ञापयामास तदा कलिबाधां दिवौकसाम् ॥ १७ ॥

Caturmukha did namaskārams to Paramātmā just falling straight like a stick. He praised Paramātmā with the Puruṣa-sūkta Mantras. Then the tortures and troubles brought by Kali were submitted to Him.

वायुमाहूय भगवानिदमाह सतांपतिः ।
क्षिप्रं द्विजकुलं प्राप्य छिन्ध्यज्ञानं हृदि स्थितम् ॥ १८ ॥

Paramātmā called Śrī Vāyu and said to him as under : "Immediately, you take avatāra in the brāhmin caln and destroy all the ignorance that are pervading the hearts of sātwic souls and you are the well wisher of sātwic souls.

ज्ञानासिना समर्थोऽसि त्वदन्यो न हि विद्यते ।
इत्याज्ञां देवदेवस्य शिरसा धारयन्मरुत् ॥ १९ ॥

By the sword of Knowledge, You cut off the ignorance. You are competent. Other than you, none is capable for this work. Like this mandate was given by Paramātmā who is the Devatā for all devas. Śrī Vāyu accepted the Mandate of the Lord and took with all respect on his head.

प्रादुरासीत् विप्रकुले क्षेत्रे भार्गवसंज्ञके ।
बालकेलिविनोदेन पितरौ हर्षयन्मुहुः ॥ २० ॥

Then Marut – Śrī Vāyu took avatāra in the brāhmaṇa kula, at Pājaka Kṣetra belonging to Paraśurāma Kṣetra. He made happy both the parents by his childhood and boyhood activities.

कालेन कियता सोऽयमुपनीतोऽभवत्ततः ।
चिन्तयामास भगवान् देवकार्यस्य सिद्धये ॥ २१ ॥

When time passed, upanayana was celebrated to him. Then he thought over in his mind about Devakārya to be fulfilled for which he had come to the world.

परिव्रजामि देवानां हिताय परमात्मनः ।
आज्ञया देवदेवस्य भक्तानुग्रहकारिणः ।
कृष्णद्वैपायनं प्राप्य कर्तुं तेन च संविदम् ॥ २२ ॥

In order to fulfill the mandate of Paramātmā, he went to Śrī Vedavyāsa at Badarikāśrama, in order to do anugraha to the devotees, after having darśan of Him and getting orders for doing unique granthas.

इति सञ्चिन्त्य मनसा गुरुमाश्रित्य वैष्णवम् ।
आनन्दतीर्थनामेति गुरुणा ख्यापितो भुवि ॥ २३ ॥

Like this, he thought over in mind, and approached the Guru and from him the Yati āśrama was received and was named as "Ānanda Tīrtha." Śrī Vāyu was so named by the Guru in the world.

तीर्थयात्राप्रसङ्गेनाऽचारीत्सर्वं महीतलम् ।
व्यासदेवं द्रष्टुकामोऽगमद् बदरिकाश्रमम् ॥ २४ ॥

The yati, Śrī Ānanda Tīrtha in the guise of Tīrtha Yātrā visited all the pilgrim holy Kṣetras. Then he had the desire to have darśan of Śrī Vedavyāsa and so arrived at Badarikāśrama.

नारायणो नरसखो व्यासं द्रष्टुमगात्तदा ।
व्यासस्तं पूजयामास विधिवत् ऋषिभिः सह ॥ २५ ॥

Ānanda Tīrtha arrived there at Badari to have darśan of Lord Śrī Vedavyāsa who is Śrīman Nārāyaṇa and who is Lord Śrī Kṛṣṇa friend of Arjuna. Then he submitted to Bhagawān Śrī Vedavyāsa as per the stipulated rules in śāstras, joining with many many ṛṣis there.

आसयित्वाऽऽसनवरे पप्रच्छ कुशलं मुनिः ।
किमर्थमागतोऽसि त्वं दर्शनात् अघनाशक ॥ २६ ॥

Then he sat at the place and seat offered to him and enquired about the welfare of the Muni. Then Śrī Vedavyāsa questioned him about the purpose of his visit to Badari. By mere seeing Lord Śrī Vedavyāsa, all our sin are cleared off.

कृष्णद्वैपायनेनैव मुक्तो नारायणोऽब्रवीत् ।
सर्वप्राणिहृदन्तस्थकलिं नाशय भो मुने ॥ २७ ॥

Then Śrī Kṛṣṇa-Dwaipāyana, eternal released Mukta – never had prakṛti sambandha to be released, that Śrīman Nārāyaṇa said as under : "Oh Muni ! Śrī Ānanda Tīrtha, destroy the ignorance which have gone deep into the hearts of all due to the power of Kali".

तदर्थमागतोऽहं तु गमिष्याम्याश्रमं पुनः ।
प्रणाममकरोत् ताभ्यां प्राणेशो यतिराक्षसौ ॥ २८ ॥

For this purpose, I have come into the world now, and again I shall proceed to the āśrama after seeking your anugraha. Like this, Ānanda Tīrtha submitted and did namaskārams to Śrī Vedavyāsa and Śrī Nārāyaṇa (both are Paramātmā only).

ताभ्यामनुज्ञां सम्प्राप्य कृत्वा शास्त्रमनुत्तमम् ।
समर्प्य ताभ्यां देवाभ्यामनुज्ञातो भुवं ययौ ॥ २९ ॥

After obtaining orders from both Śrī Vedavyāsa and Śrīman Nārāyaṇa (Bhagawān only in two rūpas). Ānanda Tīrtha reached his place and did supreme granthas which are real śāstras.

उपदिश्य निजं शास्त्रं योगेभ्यस्तत्र तत्र च ।
दुःशास्त्रं दुष्टवादं च व्रतीशोऽखण्डयत् भृशम् ॥ ३० ॥

At Various places, this unique śāstras were taught to the proper souls. Bad śāstras and wicked arguments without authorities, were all censured by this Master of Yatis, Śrī Madhwa, quickly.

भगवद्व्यासदेवस्य स्थापयित्वा मतं यतिः ।
हिमालये देवनद्यां स्नात्वा तीर्थवरेषु च ॥ ३१ ॥

What was the opinion of Bhagawān Śrī Vedavyāsa, that was established by this Mahān Yati. Then he took bath in the sacred Tīrthas at Himālayas and in other places.

काशीं प्रयागं केदारं पुष्करं नैमिषं तथा ।
सालिग्रामगिरिं चापि तोताद्रिं वेङ्कटाचलम् ॥ ३२ ॥

Śrī Madhwa visited Kāśi, Prayāg, Kedāra, Puṣkara, Naimiṣāraṇya, Śāligrāma Giri, also, Totādri, Veṅkatācala (Tirupati).

काञ्ची वृद्धगिरिं चैव श्रीमुष्णं पापनाशनम् ।
प्राप्य तत्र क्षेत्रवर्ये नित्यं पुष्करणीजले ॥ ३३ ॥

Kāñcīpuram, Vṛddha-Giri, and also (Vṛddhācalam), **"SRIMUṢṆAM" which eradicates all the sins;** in all the Kṣetras in the sacred water, Śrī Madhwa took bath.

Notes :

(1) Śrī Madhwa took bath only to set an example to sātwic souls to have bath in sacred kṣetras and sacred tīrthas.

(2) In his case, the tīrthas become sacred and are blessed with his anugraha, because of his touch and bath there).

स्नात्वा तत्र जजापासौ वाराहं मनुमुत्तमम् ।
पिप्पलं च परिक्रम्य कोलरूपं हरेर्गृहम् ॥ ३४ ॥

There at **Śrīmuṣṇam,** Śrī Madhwācārya took bath in the Puṇya Tīrthas and did Japa there of the uttama Paramātmā "Śrī

Varāha". That place Śrīmuṣṇam is the dwelling place of Śrī Hari in the form of 'Boar'.

At 'Śrīmuṣṇam' took bath in Nitya Puṣkaraṇī and did japa of "Varāha Mantra" and did parikramā of the Aśwattha Tree there.

आसाद्य तत्र देवेशं कोलरूपं श्रियायुतम् ।
कति व्यस्य करद्वन्द्वं दृष्ट्वा तुष्टाव तीर्थराट् ॥ ३५ ॥

He had darśan of "Śrī Varāha" along with Mahālakṣmī there.

"वन्दे वन्द्यं" इति स्तुत्वा परिक्रम्य प्रणम्य च ।
तस्य पश्चिमदिग्भागे सार्धगव्यूतिदूरतः ॥ ३६ ॥

Then Śrī Madhwācārya recited Dwādaśa stotra Mantra and worshipped Varāha. Then Śrī Madhwācārya proceeded towards West for about half a mile and reached the house of the brāhmin by name 'Vasu.'

विद्यमानं गृहवरं वसोर्द्विजमणेरयम् ।
तत्राऽदृष्ट्वा द्विजवरं वसोः पत्नीं जगाद ह ।
मध्याह्नसमयप्राप्तः भिक्षाकाङ्क्ष्यहमागतः ॥ ३६ ॥

There in the house, the sacred brāhmin 'Vasu' was not present and so Śrī Madhwa told the wife of the brāhmin, that he had come being the afternoon time and so Bhikṣā has to be performed there.

इति तद्वचनं श्रुत्वा कान्तिनाम्नी शुभानना ।
वसोर्भार्या प्रत्युवाच लोकाचार्यं व्रतीश्वरम् ॥ ३७ ॥

Like this, the words of Śrīmad Ācarya were heard by Kānti – wife of that brāhmin Vasu. Then in reply that woman replied as under to the Acārya of the whole jagat and Īśwara of Yatis.

भर्ता मेऽद्य गतो दूरं सम्भाराः सन्ति मे गृहे ।
पानीयमात्रं नास्त्यत्र सरो दूरं तु वर्तते ॥ ३९ ॥

Kānti submitted that her husband had gone far away. She was also pregnant and there is no water in the house. Provisions are there. To fetch water, she had to go to far off place.

तत्र गन्तुमशक्ताऽस्मि यतोऽहं गर्भिणी मुने।
इति तद्वचनं श्रुत्वा यतिरूपी मरुत्पतिः ॥ ४० ॥

She pleaded her inability to get water from such far off destiny, being pregnant also. Then her words were heard by Māruti – Śrī Vāyu who had come there as Yati now.

भुवं खनित्वा दण्डेन जलपूर्णं सरो व्यधात्।
तत्र स्नानादिकं कृत्वा जलमानीयतां शुभे ॥ ४१ ॥

Then immediately Śrīmad Acārya out of his daṇḍa – stick struck the Earth and created a Tank with full and fresh water. He asked the auspicious woman to take bath there and then get water to prepare for food for naivedya of Śrī Mūla Rāma.

इत्युक्तं तेन गुरुणा ब्राह्मणी सा पतिव्रता।
ततो जलं समानीय तस्मै भिक्षां ददौ शुभा ॥ ४२ ॥

That loyal Kānti to her husband, that auspicious woman also obeyed to the instructions of Śrīmad Ācārya and submitted Bhikṣā to the sacred Mahān.

भिक्षामादाय हृष्टात्मा सरसश्च वरं ददौ।
माघमासे सिते पक्षे नवम्यां भौमवासरे ॥ ४३ ॥

भर्गोदये कृतस्नानाः सुजना सरसीह ये।
कोलरूपहरिं नत्वा स्तुवन्ति पृथिवीतले ॥ ४४ ॥

नूनं भवन्ति ते देवाः नात्र कार्या विचारणा।
इति दत्वा वरं विप्र तत्रैव निवसत्ययम् ॥ ४५ ॥

Śrī Madhwācārya accepted the bhikhā and with glad heart said as under : **Whoever takes bath here in this Daṇḍa Tīrtha on Māghamāsa, Śukla Pakṣa Navamī (Tuesday), a devotee does snāna at Daṇḍ Tītha and does Japa of Balitthā sūkta and does darśan of Lakṣmī Varāha Mūrtī, he would be bestowed Mokṣa.**

So this is very much necessary and like this with glad heart **Lord Śiva did upadeśa to Dakṣa.**

(Dakṣa is called as Dwija – because he was born twice). By this Dakṣa felt happy that he had attained the phalas for the birth taken.

Like this, Kāśi Khaṇḍa - Tīrtha Praśamsana
*Dakṣa-Śaṅkara's Samvāda - **"Veṇu Tīrtha Praśamsanam"***
the seventy first adhyāya comes to an end.

॥ श्रीकृष्णार्पणमस्तु ॥

★ ★ ★



Extract from the book

"Life and Teachings of Śrī Madhwācaryar"

by Śrī C. N. Padmanābhācār, B.A, B.L.,

Vakil Coimbatore

Śrī C. M. Padmanābhacār, High Court Vakīl of Coimbatore was the son of the celebrated saint Śrī Śrī 1008 Śrī Madhwanātha Śrīpādaṅgaḷavaru of Śrīraṅgam, in his pūrva-āśrama.

The book mentioned above was published by him in the year 1911, in which he states :

"Śrī Madhwa took many an important place in the Kingdom of Tanjore. Among them one is noteworthy. Near Shiyali and Chidambaram, is **the famous temple of "Śrīmuṣṇam", dedicated to Bhūvarāha.** It is now a village in the British Taluq of Chidambaram, South Arcot District".

The chronicle of 'Śrīmushṇam' contains a reference to Śrī Madhwa's visit to this place. **It mentions a holy pond known as 'Daṇḍa Tīrtha' as sanctified and created by Śrī Madhwa's Daṇḍa** (Scepture), It is said that the Ācārya observed while staying in a brāhmin's house where he was treated with great hospitality, that the village sufferd much from scarcity of water. He took compa-ssion on a pregnant woman, and created this Tīrtha out of his daṇḍa, thus conferring on the hospitable host and the villagers, the boon of an unfailing fountain of water. This Daṇḍa Tīrtha it may be noted, claim an origin similar to the Daṇḍa Tīrtha near the Ācārya's village of birth, where also, it is said, that a fountain was tapped by the mysterious aid of Ācārya's wand.



27. Śrī Matsya Purāṇa
Śrī Varāha incarnation

|| श्रीः ||

|| श्री लक्ष्मीवेङ्कटेशो विजयते ||

|| श्री हयवदन मध्वेश पाहि ||

श्रीमत्स्यपुराणम्
Śrī Matsya Purāṇam

अध्यायः २४७ – Adhyāya 247

Ślokas 1 to 44

अर्जुन उवाच— Arjuna said :

प्रादुर्भावान् पुराणेषु विष्णोरमिततेजसः ।
सतां कथयतां विप्र वाराह इति नः श्रुतम् ॥ १ ॥

In the Purāṇas are narrated the glorious deed of the omnipotent Lord Śrī Viṣṇu. But I do not know or heard about **'Varāha'** Avatāra of Him. For the sātwic soul's benefit, oh brāhmin ! please narrate them.

जाने न तस्य चरितं न विधिं न च विस्तरम् ।
न कर्म गुणसङ्ख्यानं न चाप्यन्तं मनीषिणः ॥ २ ॥

I do not know about the doings, virtue, intelligence of Śrī Viṣṇu's manifestation as **'Varāha.'** His stories have not been heard in a detailed manner.

किमात्मको वराहोऽसौ किं मूर्तिः काऽस्य देवता।
किं प्रमाणः किं प्रभावः किं वा तेन पुरा कृतम् ॥ ३॥

Which form did the Lord assume in His Varāha manifestation ? What Deva was He ? What did He do in that manifestation ? What is the authority about His reputation and fame ?

एतन्मे शंस तत्त्वेन वाराहं श्रुतिविस्तरम्।
यथार्थं च समेतानां द्विजातीनां विशेषतः ॥ ४॥

Kindly tell me all about Him – that Varāha Bhagawān in detail. Please do so especially before this assemblaze of brāhmaṇas.

शौनक उवाच— Śaunaka said :

एतत्ते कथयिष्यामि पुराणं ब्रह्मसम्मितम्।
महावराहचरितं कृष्णस्याद्भुतकर्मणः ॥ ५॥

Oh Arjuna ! I shall narrate to you all about the Avatāra of Śrī Varāha which are all wonderful and He is Lord Śrī Kṛṣṇa.

यथा नारायणो राजन् वाराहं वपुरास्थितः।
दंष्ट्रया गा समुद्रस्यामुज्जहारारिमर्दनः ॥ ६॥

Oh King Arjuna ! Nārāyaṇa Paramātmā Himself has taken the Body as Varāha and both are identical. The history is most interesting as seen from the most authoritative Vedas. He, as Varāha, by His Tooth lifted, raised and protected the Earth from the ocean.

छन्दो गीर्भिरुदाराभिः श्रुतिभिः समलंकृतः।
मनःप्रसन्नतां कृत्वा निबोध विजयाधुना ॥ ७॥

These wonderful deeds are all described in the Vedas. Hence the pleasant mind and Vijaya + Arjuna now hear about them all.

इदं पुराणं परमं पुण्यं वेदैश्च सम्मितम्।
नानाश्रुतिसमायुक्तं नास्तिकाय न कीर्तयेत् ॥८॥

This Purāṇa is most auspicious and is recommended by all the Vedas and has concurrence of the same. It has the approval of various śrutis and this should never be told before an atheist.

पुराणं वेदमखिलं साङ्ख्यं योगं च वेद यः।
कार्त्स्न्येन विधिना प्रोक्तं सौख्यार्थं वै वदिष्यति ॥९॥

But it should be told before a person who respects all the Vedas, Sāṅkhya means Bhagawat Jñānam and Yoga the means of acquiring such jñānam. It should be told as per the rules and regulations.

विश्वेदेवास्तथा साध्या रुद्रादित्यास्तथाश्विनौ।
प्रजानां पतयश्चैव सप्त चैव महर्षयः ॥१०॥

Viśvedevatās, Sādhyas, Rudras, Ādityas, Aświni-Kumāras, Prajāpati, Saptarṣis and other great ṛṣis were born out of mind and thought,

मनःसङ्कल्पजाश्चैव पूर्वजा ऋषयस्तथा।
वसवो मरुतश्चैव गन्धर्वा यक्षराक्षसाः ॥११॥

Vasus, Marudgaṇa, Gandharvas, Yakṣas, Rākṣasas, demons,

दैत्याः पिशाचा नागाश्च भूतानि विविधानि च।
ब्राह्मणः क्षत्रिया वैश्याः शूद्रा म्लेच्छाश्च ये भुवि ॥१२॥

Evil spirits, birds, serpents, all individual souls, brāhmins, Kṣatriyas, Vaiśyas, Śūdras, Mlechchas,

चतुष्पदानि सर्वाणि तिर्यग्योनिशतानि च।
जङ्गमानि च सत्त्वानि यच्चान्यज्जीवसंज्ञितम् ॥१३॥

Lower animals, other moveables and immoveables, all go to Nirvāṇa after thousand yugas pass,

हिरण्यरेतास्त्रिशिखस्ततो भूत्वा वृषाकपिः ।
शिखाभिर्विधमँल्लोकानशोषयत वह्निना ॥ १५ ॥

and a day passes for Caturmukha Brahmā. At that time Vṛṣākapi Himself (Paramātmā) manifests Himself like Fire and consumes the three worlds by His three fold flashes. The sūtra 1-2-9 ॐ अत्ता चराचरग्रहणात् ॐ explains this factor.

दह्यमानास्ततस्तस्य तेजोराशिभिरुद्गतैः ।
विवर्णवर्णा दग्धाङ्गा हतार्चिष्मद्भिराननैः ॥ १६ ॥

Then all the things and persons that have been mentioned above become burnt. They become discoloured by the rays coming out of that fire.

साङ्गोपनिषदो वेदा इतिहासपुरोगमाः ।
सर्वविद्याः क्रियाश्चैव सर्वधर्मपरायणाः ॥ १७ ॥

At that moment, the upanishads, Vedas, Purāṇas, itihāsas, entire knowledge, dharmas

ब्रह्माणमग्रतः कृत्वा प्रभवं विश्वतोमुखम् ।
सर्वदेवगणाश्चैव त्रयस्त्रिंशस्तु कोटयः ॥ १८ ॥

and the thirty three crores of devatās, with Caturmukha Brahma merge into Śrī Nārāyaṇa, the Supreme Soul (that means are swallowed).

तस्मिन्नहनि सम्प्राप्ते तं हंसं महदक्षरम् ।
प्रविशन्ति महात्मानं हरिं नारायणं प्रभुम् ॥ १९ ॥

That Nārāyaṇa is having Mouths on all sides. That Lord Hamsa, is the supremely imperishable Soul and He is great Śrī Hari, Śrīman Nārāyaṇa, the Master of all and Most capable of all.

तेषां भूयः प्रवृत्तानां निधनोत्पत्तिरुच्यते ।
यथा सूर्यस्य सततमुदयास्तमने इह ॥ २० ॥

This is known as their death as the Sun rises and sets continuously. So also the creation and re-absorption again and again, of all these worlds take place, which I am relating to you.

पूर्णं युगसहस्रान्ते कल्पो निःशेष उच्यते ।
यस्मिञ्जीवकृतं सर्वं निःशेषं समतिष्ठत ॥ २१ ॥

When thousand yugas forming a kalpa expire, then all the karmas of all the jīvas etc., completed.

संहृत्य लोकानखिलान् सदेवासुरमानुषान् ।
कृत्वा सुसंस्था भगवानास्त एको जगद्गुरुः ॥ २२ ॥

Then the Universe sleeps within the Supreme Brahma. On other words, Śrī Viṣṇu, after making inactive of the all the devatās, demons, men and all the regions remains all by Himself.

एको नारायण आसीत् न ब्रह्मा न च शङ्करः । etc., etc.

स स्रष्टा सर्वभूतानां कल्पान्तेषु पुनः पुनः ।
अव्ययः शाश्वतो देवो यस्य सर्वमिदं जगत् ॥ २३ ॥

Then He begins to create (that is after the lapse of 3,11, 04,000, 00,00,000 years) the Universe – brahmāṇḍa in the beginning of next kalpa and destroys everything at the end of it. He is indestructible. He is always eternal. The entire Universe belongs to Him.

नष्टार्ककिरणे लोके चन्द्रग्रहविवर्जिते ।
न्यक्तधूमाग्निपवने क्षीणयज्ञवषट्क्रिये ॥ २४ ॥

When the Sun loses his lusture, the Moon and the planets vanish, when wind emits fire and smoke, when the sacrifices and vaṣaṭ become weak and powerless;

अपक्षिगणसम्पाते सर्वप्राणिहरे पथि।
अमर्यादाकुले रौद्रे सर्वतस्तमसाऽऽवृते ॥ २५॥

when the roads become void of birds and other beings, when the Raudra become void of their honour, when all the quaters become coverd with darkness;

अदृश्ये सर्वलोकेऽस्मिन्नभावे सर्वकर्मणाम्।
प्रशान्ते सर्वसम्पाते नष्टे वैरपरिग्रहे ॥ २६॥

when all the regions or Lokas disappear due to want of any work, then there being no enmity everything

गते स्वभावसंस्थाने लोके नारायणात्मके।
परमेष्ठी हृषीकेशः शयनायोपचक्रमे ॥ २७॥

assumes a peaceful aspect and this univese rests in Nārāyaṇa.

पीतवासा लोहिताक्षः कृष्णो जीमूतसन्निभः।
शिखासहस्रविकचजडाभारं समुद्वहन् ॥ २८॥

when He goes to sleep, he looks beautiful with His red eyes, yellow garments and cloud like colour and with His thousands of black rays,

श्रीवत्सलक्षणधरं रक्तचन्दनभूषितम्।
वक्षो बिभ्रन् महाबाहुः स विष्णुरिव तोयदः ॥ २९॥

Resembling matted hairs, A garland of one thousand Lotuses hangs on His chest.

पुण्डरीकसहस्रेण स्रगम्य शुशुभे शुभा।
पत्नी चास्य स्वयं लक्ष्मीर्देहमावृत्य तिष्ठति ॥ ३०॥

He becomes anointed with red sandal paste; Lakṣmī Devī rests on Him.

ततः स्वपीति शान्तात्मा सर्वलोके शुभावहः ।
किमप्यमितयोगात्मा निद्रायोगमुपागतः ॥ ३१ ॥

Then He goes to wonderful yogic sleep, that peaceful Soul, bringing good to all the worlds,

ततो युगसहस्रे तु पूर्णः स पुरुषोत्तमः ।
स्वयमेव विभुर्भूत्वा बुध्यते विबुधाधिपः ॥ ३२ ॥

till the completion of a thousand yugas. Then discarding His yogic contemplation He gets up, becoming the Lord Himself.

ततश्चिन्तयते भूयः सृष्टिं लोकस्य लोककृत् ।
नरान् देवगणांश्चैव पारमेष्ठ्येन कर्मणा ॥ ३३ ॥

He thinks to create the world and through the perserverance of Brahmā.

ततः सञ्चिन्तयन् कार्यं देवेषु समितिञ्जयः ।
सम्भवं सर्वलोकस्य विदधाति सतां गतिः ॥ ३४ ॥

He creates the Universe with the Devas, men, insects etc.

कर्ता चैव विकर्ता च संहर्ता वै प्रजापतिः ।
नारायणः परं सत्यं नारायणः परं पदम् ॥ ३५ ॥

The very same name Nārāyana is the creator, Abstainer from business, annihilator, and Prajāpati. Nārāyaṇa is the supreme Truth, final beautitude, the Highest region,

नारायणः परो यज्ञो नारायणः परा गतिः ।
स स्वयम्भूरिति ज्ञेयः स स्रष्टा भुवनाधिपः ॥ ३६ ॥

Nārāyaṇa is the highest sacrifice, the self-manifested, He is Sarva – the All.

स सर्वमिति विज्ञेयो ह्येष यज्ञः प्रजापतिः ॥ ३७ ॥

the All, worthy of being known by the devatās etc., He is the sacrifice and Prajāpati.

यद्वेदितव्यस्त्रिदशैस्तदेष परिकीर्त्यते ।
यत्तु वेद्यं भगवतो देवा अपि न तद्विदुः ।
प्रजानां पतयः सर्वे ऋषयश्च सहामरैः ॥ ३८ ॥

What is worthy of being comprehended by the Supreme Lord of the Universe can not be known by any one. Prajāpati along with the Devas and Ṛṣis

नास्मान्तमधिगच्छन्ति विचिन्वन्त इति श्रुतिः ।
यदस्य परमं रूपं न तत्पश्यन्ति देवताः ॥ ३९ ॥

contemplate and do not get the end of the very same supreme spirit. His highest form cannot be seen by the devas.

प्रादुर्भावे तु यद्रूपं तदर्चन्ति दिवौकसः ।
दर्शितं यदि तेनैव तदवेक्षन्ति देवताः ॥ ४० ॥

Brahma and the devas only adore that form of His which the Devas see.

यत्र दर्शितवानेष कास्तदन्वेष्टुमीहते ।
प्राप्याणां सर्वभूतानामग्निमारुतयोर्गतिः ॥ ४१ ॥

And if he does not like to show His Form, His form then cannot be seen by any. He is the strength inherent in the Devas, Agni, Vāyu and all the beings of the Village.

तेजसस्तपसश्चैव निधानममृतस्य च ।
चतुराश्रमधर्मेशश्चातुर्होत्रफलाशनः ॥ ४२ ॥

He is the repositary of fire, asceticism and immortality, the ruler of the dharmas of the four āśramas and the enjoyer of the sacrificial fruit of Caturhotra.

चतुःसागरपर्यन्तश्चतुर्युगनिवर्तकः।
तदेष संहृत्य जगत् कृत्वा गर्भस्थमात्मनः।
मुमोचाण्डं महायोगी धृतं वर्षसहस्रकम् ॥४३॥

The grantor of salvation upto the four oceans and the originator and mover of the four yugas. He withdraws Himself the whole Universe and Places it within His comb for one thousand years. He then brings forth the great egg of the Universe.

सुरासुरद्विजभुजगाप्सरोगणै-
र्द्रुमौषधिक्षितिधरयक्षगुह्यकैः।
प्रजापतिः श्रुतिभिरसंकुलं तदा
सर्वेऽसृजज्जगदिदमात्मना प्रभुः ॥४४॥

The Lord then created the whole Universe with all the devatās, demons, lower animals, birds, serpents, Siddhas, Cāraṇas, Gandharvas, Yakṣas, nymphs, mankind, mountains, trees, medicinal herbs and Guhyakas, by means of His glory. At that time, the Vedas did not exist.

*Thus in Matsya Purāṇa, Adhyāya 147 relating to incarnation of Bhagawan **Śrī Varāha Mahāprabhu.***





28. Śrī Narasimha Purāṇa
Śrī Varāha Avatāra

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीनरसिंहपुराणम्

Śrī Narasimha Purāṇam

वाराहप्रादुर्भावो नाम एकोनचत्वारिंशोऽध्यायः

Varāha Avatāra - Adhyāya 39

Ślokas 1 to 20

मार्कण्डेय उवाच— Mārkāṇḍeya said :

अतःपरं हरेः पुण्यं प्रादुर्भावं नराधिप ।
वाराहं ते प्रवक्ष्यामि समाहितमनाः शृणु ॥ १ ॥

Oh King ! Sahasrānīka, I will hereafter describe before you, about the sacred incarnation of Paramātmā as **'Varāha.'** with all attention, listen to the same.

अवान्तरलये प्राप्ते ब्रह्मणस्तु दिनक्षये ।
त्रैलोक्यमखिलं व्याप्य तिष्ठन्त्यम्भांसि सत्तम ॥ २ ॥

When the day from Brahma is over, oh Sattama, kindly note that only water will be seen everywhere in all the three worlds. This is due to great devastation that happens on the expiry of one

day for Cautrmukha Brahmā which will be 864,00,00,000 years as per human calculations.

Kṛtayuga	17,28,000	years
Tretāyuga	12,96,000	years
Dwāparayuga	8,64,000	years
Kaliyuga	4,32,000	Years
One Caturyuga	43,20,000	Years

1000 such Caturyugas in 1/2 day for Caturmukha, that 43,20,000 X 1000 = 432,00,00,000 years.

Then full day will be = 8,64,00,00,000 years.

The Praḷaya taking place at that time is only Avāntara pralaya, not the final one, which happens when the period of 100 years of regime of Caturmuha Brahmā is over.

त्रैलोक्येऽखिलसत्त्वानि यानि राजेन्द्र तानि वै।
ग्रस्त्वा विष्णुस्ततः शेते तस्मिन्नेकार्णवे जले ॥ ३ ॥

Oh great King ! God Viṣṇu makes oblation to all creatures till then in the three worlds and sleeps on the

अनन्तभोगशयने सहस्रफणशोभिते।
रात्रिं युगसहस्रां तां ब्रह्मरूपी जगत्पतिः ॥ ४ ॥

one of thousand hoods of the serpent – Śesha Nāga as long as the thousand era lasting night within that immense quantum of the water.

दितिः पुत्रो महानासीत् कश्यपादिति नः श्रुतम्।
हिरण्याक्ष इति ख्यातो महाबलपराक्रमः ॥ ५ ॥

We had heard that in the ancient time, a gigantic demon had taken birth from the womb of Diti wife of the hermit Kaśyapa.

पाताले निवसन् दैत्यो देवानुपरुरोद्य सः ।
यज्विनामपकाराय यतते स तु भूतले ॥ ६ ॥

He was mighty and full of valour. He lived in the nether world. He attacked the gods and snatched their capital.

अथ भूम्युपरि स्थित्वा मर्त्या यक्ष्यति देवताः ।
तेन तेषां बलं वीर्यं तेजश्चापि भविष्यति ॥ ७ ॥

He always used to disturb the people doing offering yajña on the Earth. The demon once thought. "The people living on the Earth will perform offering for gods,

इति मत्वा हिरण्याक्षः कृतमार्गं तु ब्रह्मणा ।
भूमेर्या धारणाशक्तिस्तां नीत्वा स महासुतः ॥ ८ ॥

and it will enhance the splendour, energy and the power of the gods. The power of holding the Earth in order to flourish the creation as established by God Brahmā, was therefore,

विवेश तोयमध्ये तु रसातलतलं नृप ।
विना शक्त्या च जगतो प्रविवेश रसातलम् ॥ ९ ॥

subjugated by that demon – the demon took it beneath the water, that is, in the nether world, having lost the holding power – this earth also got immersed into water.

निद्रावसाने सर्वात्मा क्व स्थिता मेदिनीति वै ।
सञ्चिन्त्य ज्ञात्वा योगेन रसातलतलं गताम् ॥ १० ॥

When Śrī Hari awakened an expiry of the Yoganidrā – a sleep under yoga. He did not see the Earth and just then by virtue of His great intution, He knew that it had gone to the nether world.

अथ वेदमयं रूपं वाराहं वपुरास्थितम् ।
वेदपादं यूपदंष्ट्रं चितिवक्त्रं नराधिप ॥ ११ ॥

Oh great King ! He then disguised Himself **in a divine gigantic form as a Varāha (Pig) whose Feet were the Four Vedas.**

व्यूढोरस्कं महाबाहुं पृथक् तत्र नराधिप ।
अग्निजिह्वं स्रुचं तुन्डं चन्द्रार्कनयनं महत् ॥ १२ ॥

His Jaw was as vast as Yūpa usually used for fastening the animals. His Mouth was of the same shape as that of a Pig. His Face was formidable and a large Chest.

पूर्तेष्टधर्मश्रवणं दिव्यं तासामनिःस्वनम् ।
प्राग्वंशकायं हविर्नासं कुशादर्भतनूरुहम् ॥ १३ ॥

Large arms, the Tongue was of fire and struck was the hood, His eyes were as large as the Sun and the moon, ears were the great deeds like digging the well and performing the offering that is Iṣṭa – Dharma and His voice was of Sāma.

सर्वं वेदमयं तच्च पुण्यसूक्तमहासटम् ।
नक्षत्रताराहारं च प्रलयावर्तभूषणम् ॥ १४ ॥

Prāgvamśa the house of the client was the body, oblation was His nose, and His hair, were the āsana of Kuṣa grass. **Thus, His whole Body was in the form of the Vedas iself.** His large ayala were the holy psalm of the Vedas.

इत्थं कृत्वा तु वाराहं प्रविवेश वृषाकपिः ।
रसातलं नृपश्रेष्ठ सनकाद्यैरभिष्टुतः ॥ १५ ॥

The constellations and stars were His Hands and the rolling waves of that praḷaya – devastation were His garments. Oh great

King, after turning into the form of so gigantic a Pig, God Śrī Viṣṇu entered into the nether world.

प्रविश्य च हिरण्याक्षं युद्धे जित्वा वृषाकपिः ।
दंष्ट्राग्रेण ततः पृथ्वीं समुद्धृत्य रसातलात् ॥ १६ ॥

The yogin including Śaunaka etc., were altering the holy psalms in His praise. He then killed there Hiraṇyākṣa and picked up the whole Earth on the fore portion of His Jaws.

स्तूयमानोऽमरगणैः स्थापयामास पूर्ववत् ।
संस्थाप्य पर्वतान् सर्वान् यथास्थानमकल्पयत् ॥ १७ ॥

Thus He came up from the nether world and established the Earth in the usual place. All the gods praised him for such philanthropic deeds. He then installed the Mountains in their usual places

विहाय रूपं वाराहं तीर्थे काकेति विश्रुते ।
वैष्णवानां हितार्थाय क्षेत्रं तद्गुह्यमुत्तमम् ॥ १८ ॥

and abandoned the form of a Pig in the holy place of Kokāmukha in the interests of the Vaiṣṇavas. The Territory of Varāha is the best and mystic place.

ब्रह्मरूपं समास्थाय पुनः सृष्टिं चकार सः ।
विष्णुः पाति जगत्सर्वमेवंभूतो युगेयुगे ॥ १९ ॥

He then turned himself into the form of Brahmā and created this Universe as a whole. Thus the God Viṣṇu provided protection to His devotees, by incarnating Himself in all ages, He Himself then turns into the form of Rudra (Saṅkarṣaṇa) and

हन्ति चान्ते जगत्सर्वं रुद्ररूपी जनार्दनः ।

वेदान्तवेद्यस्य हरेर्वृषाकपेः
कथामिमां यश्च शृणोति मानवः ।
दृढां मतिं यज्ञतनौ विवेश्य वै
विहाय पापं न नरो हरिं व्रजेत् ॥ २० ॥

The person who listens to this episode of God Śrī Viṣṇu, who is beyond the conscience rendered by the Vedas gets an extreme concentration on Him and thus, is absolved from all sins.

Finally, he attains to that God Śrī Hari, in Mokṣa.

Thus ends the Adhyāya 39th of Narasimha Purṇa dealing with the incarnation of ***Śrī Varāha Bhagawān.***

Om Śrī Kṛṣṇārpaṇamstu.



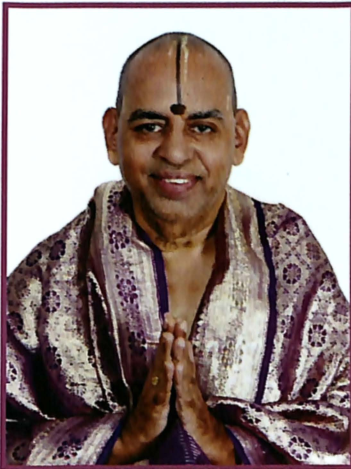




On 11-9-2011, during Chaturmasya performed by His Holiness Śrī Śrī 1008 Śrī Viśva Prasanna Tīrtha Swāmījī of Pejāvar Mutt, at Coimbatore awarded the Title of
Mādhva Siddhanta Bhūṣana
to Śrī T. S. Rāghavendran and did anugraha considering his extra-ordinary sevā to Śrī Madhva.



Tāmraparṇī Subbāchār Rāghavendran



Popularly known as T.S.R.

The humble author is the 3rd son of Śrī D. V. Subbāchār, an accredited traditional scholar of Vedānta. This humble author studied under him for many many years on Vedānta.

This humble author secured first rank with only first class in F.L.,B.L. and Bar council exams in Law of Madras University and holds unbroken record of highest marks till today

Participated in several sabhās, sadas, debates, discourses, conferences and proved to be an extra ordinary wonderfull and most wellcomming thrill to all participants. He is the joint secretary of SMSO Sabhā for the last many years rendering yeomen sevā.

Titles conferred on
Śrī T. S. Rāghavendran



Śrī Śrī 1008 Śrī Satyātma Tīrtha Swāmījī of Śrī Uttarādī Mutt on 21-2-2007, profusely blessed Śrī TSR and conferred the Title of 'Madhva Mata Ratna' at Hyderabad and blessed for continued sevā to vedāntic philosophy by the Anugraha of Śrī Rāma. On 1-3-2010 His Holiness blessed with the title "Sat-śāstra-Anuvāda-Śūra" also.



Śrī Śrī 1008 Śrī Vijñānanidhi Tīrtha Swāmījī of Śrī Śrīpādarāja Mahā Saṁsthānam (Muḷabāgal Muṭṭ) has conferred and blessed humble author with the title 'Tatwa Sudhā Ratna' at Erode on 23-3-2006 during the centinary celebrations of Śrī Śrī 1008 Śrī Sudhīnidhī Tīrtha Mahān. Śrī Swāmījī asserted that there is no second case like that of Śrī TSR of this century.



Śrī Śrī 1008 Śrī Viśveśa Tīrtha Swāmījī of Śrī Pejavar Mutt (Udupi) has conferred and blessed the humble author with the title 'Mādhva Bhūshaṇam' at Chennai on 4-2-2006 during the Amṛta Mahotsava of Śrī Swāmījī and observed, that it is an achievement to be noted in the Gunnies book of world records of his writting 122 books thus far.



Śrī Śrī 1008 Śrī Vidyādhīśa Tīrtha Swāmījī of Palimār Mutt (Paryāya Mutt) Udupi, on 7-4-2002 conferred the title of 'Paravidyā Pravīṇa' on him & blessed for continued service to Vedāntic Philosophy.



Śrī Śrī 1008 Śrī Vidyāsāgara Mādhava Tīrtharu of Sri Madhava tirtha mutt during his 7th Chaturmāsya at Śrīrangam on 9-8-08 Saturday conferred the title on Śrī TSR as 'Madhva Siddhānta Kṣīrārṇava Rājahamsa' and released his 164th book and did Anugraha.



Śrī Śrī 1008 Śrī Raghu Vijaya Tīrtha Swāmījī of Kūḍlī Ārya Akṣobhya Tīrtha Mutt conferred the title of 'Ubhaya Śāstra Viśārada' on Śrī TSR and did anugraha on 29-3-2009 at Ānanda Tīrtha Mandir, Coimbatore.



Śrī Śrī 1008 Śrī Vidyeśa Tīrtha Swāmījī of Bhaṇḍārkeri Mutt conferred the title of 'Bhaṇḍārkeri RājaHamsaŚrī' on Śrī TSR and did anugraha on 6-5-2009 at Śrīrangam during the 9th year Ārādhanā of Śrī Śrī 1008 Śrī Vidyāmānya Tīrtha Mahān.



Śrī Śrī 1008 Śrī Suvidyendra Tīrtha Swāmījī, Bangalore conferred the title of 'Ṣaṭśāstra Pañcānana' on Śrī TSR and blessed for continued sevā to Vedānta, on 15-8-2008 at Coimbatore during Śrī Śrī Swāmījī' 7th Chaturmāsya.



Śrī Śrī 1008 Śrī Raghumānya Tīrtha Swāmījī of Bhīmasetu Munivṛnda Matha, conferred the title of 'Bhīmasetu Raghudhvaja Praśasti' on Śrī TSR and did anugraha on 24-10-2010 at Coimbatore.



On 7-9-2008, Sunday, Śrī Śrī 1008 Śrī Vidyātma Tīrtha Swāmījī of Madhva Mutt, Prayāg (branch of Palimar Mutt) with all happiness conferred the title 'Madhva Siddhānta Simha' on Śrī TSR at Anaka-puttur Śrī Rāghavendra Swāmy Mandir, Chennai.